THE

BRITISH CRITIC,

For AUGUST, 1806.

Παυλὶ ἀναπέφανται ἐνδειά τις πρὸς τὸ ἄκρως καλὸν, καὶ πλουσιωτέρῳ ἑτέρῳ ἑτέρου, ὅτῳ ἂν ἐλαττοῦται τὰ ἐνδεοῦντα ᾖ.

MAX. TYRIUS.

"In every work there is ſomething wanting of complete perfection, and one is preferable to another in proportion as it has fewer deficiencies."

ART. I. *An Account of the Life and Writings of James Beattie, LL.D. late Profeſſor of Moral Philoſophy and Logic in the Mariſchal College and Univerſity of Aberdeen. Including many of his Original Letters. By Sir William Forbes, of Pitſligo, Bart. one of the Executors of Dr. Beattie.* 2 vols. 4to. 2l. 12s. 6d. 840. pp. Longman, &c. 1806.

IT is with much pleaſure we introduce our readers to a work, which forms a very important addition to the literary hiſtory of the laſt half-century. The writings of Dr. Beattie amply deſerve the monument here raiſed to his fame by Sir William Forbes, a gentleman, whoſe private character, we underſtand, affords a pledge for the ſoundneſs of his principles, as well as for the fidelity with which he has executed the truſt repoſed in him. The bold ſtand which Dr. Beattie made againſt the progreſs of ſcepticiſm, at a time when it ſeemed to proceed without any impediment, deſerved what he received, the munificent patronage of his Sovereign, and the eſteem and veneration of every ſupporter of religion and morality. That his efforts in the cauſe of truth were able,

has been repeatedly acknowledged by the moſt diſtinguiſhed characters who flouriſhed in his day; but a more decided proof, that theſe efforts were not only able but effectual, is afforded in the rancour with which he was treated by the friends of Mr. Hume; who, to this day, cannot forgive the contempt brought on their favourite ſophiſtry, nor hear the name of Beattie mentioned without accompanying it with one of thoſe epithets which poorly conceal the conſciouſneſs of defeat. Of ſuch a champion for Chriſtianity, it is ſurely deſirable to know all that can be known; and we are here gratified, not only by ſuch memoirs of Dr. Beattie as are intereſting and ſatisfactory, but with ſuch valuable additions to the literary hiſtory and characters of his contemporaries, as ought not to be received without ample acknowledgement.

The plan adopted by Sir William Forbes is that of Maſon in his Life of Gray, and of Hayley in his Life of Cowper, conſiſting of an alternation of biographical detail, and of correſpondence. This plan we have ever thought judicious, and to us therefore leſs apology ſeems neceſſary than Sir W. F. has thought proper to offer for the introduction of epiſtolary correſpondence, "not originally intended for the preſs." The propriety of printing ſuch letters will not admit of a diſpute, if the queſtion be fairly ſtated, and if the taſk be placed in judicious hands. The practice is neither univerſally right, nor univerſally wrong. All depends upon the judgment employed in the ſelection; and if that be made in ſuch a manner, as neither to injure the feelings of the living, nor diſgrace the memory of the dead, the public is benefited, and the writers are honoured. We may obſerve, however, that while Sir W. appeals to the authority of Maſon and Hayley, he is leſs correct in referring to that of the editor of Lord Orford's Works. The letters in his lordſhip's volumes, we know, were *prepared*, and very carefully prepared, by his lordſhip for the preſs. What has become of the originals we know not, but we have ſeen enough of his unpubliſhed correſpondence to convince us that he had more ways of writing than one.

As it is our object rather to exemplify the valuable contents of theſe volumes, than to anticipate the pleaſure which our readers will find in the peruſal of them in connection, we ſhall paſs over curſorily the incidents of Dr. Beattie's *early* life, which in him, as in moſt men of literary fame, are not very intereſting. It appears that he ſtruggled with conſiderable difficulties, owing to the narrow circumſtances of his family, but that he very early drew the attention of a *local*

public by his poetical attempts. As ſoon as he commenced his academical courſe, (at Aberdeen) he became noted for uncommon proficiency. In his 23d year he was choſen one of the uſhers of the Grammar-ſchool of Aberdeen, and, humble as this appointment was for a man of his talents and acquired knowledge, it ſerved to bring him into a ſociety, where his merits could be more duly appreciated, and where he had the opportunity of cultivating the friendſhip of perſons of taſte and learning.

Such was the fame he acquired here, that, a vacancy happening in the Mariſchal College, he was appointed Profeſſor of Moral Philoſophy, and began in 1760-1 (in his 25th year) to deliver a courſe of lectures, which he continued to improve by gradual ſtudy, till he brought them to that perfection, of which ſome idea may be formed from the publication of the compendium of them, entitled "Elements of Moral Science." His literary aſſociates, at this time, were principally Drs. Gerard, Campbell, Reid, and Gregory, men, whoſe attainments are too well known to require recapitulation here. In 1760 he publiſhed his firſt collection of Poems, under the title of "Original Poems and Tranſlations." This volume was very favourably received by the public, but the author did not, upon mature conſideration, join in the praiſes it received, and ſuppreſſed the greater number of pieces in his ſubſequent editions. In 1765, he publiſhed his "Judgment of Paris," which, after a ſecond edition, he alſo thought proper to ſuppreſs. Inſtances of an author ſuppreſſing what is in its fair progreſs towards popularity, are ſurely rare, but whether from timidity, or juſt taſte, Dr. Beattie was both rigidly ſevere in criticiſing, and peremptory in ſuppreſſing his early poetical productions.—The "Verſes on the Death of Churchill" appeared ſoon after, with the author's name, and, we are told, had a rapid ſale, and the author was partial to them. Of this poem, however, we have never ſeen a copy, nor can we find any notice of it in the literary journals of the time. Sir W. F. promiſes it in his Appendix, but when we refer to that, he appears to have changed or forgotten his intention.

We now advance to what may be conſidered as the moſt intereſting part of this work, that in which we are preſented with the correſpondence of Dr. Beattie and his friends, on the ſubject of his celebrated "Eſſay on Truth," his firſt thoughts, his original deſign, the neceſſity there was for ſuch an attempt, and the encouragement and diſcouragement he met with in accompliſhing his purpoſe. With reſpect to his views, they are explained, in a letter to Dr. Blacklock, at

conſiderable length, but in a manner which unfolds the character of the writer ſo plainly, that we ſhall make no apology for extracting ſome part of it.

"Perhaps you are anxious to know what firſt induced me to write on this ſubject; I will tell you as briefly as I can. In my younger days I read chiefly for the ſake of amuſement, and I found myſelf beſt amuſed with the claſſics, and what we call the *belles lettres*. Metaphyſics I diſliked; mathematics pleaſed me better; but I found my mind neither improved nor gratified by that ſtudy. When Providence allotted me my preſent ſtation, it became incumbent on me to read what had been written on the ſubject of morals and human nature: the works of Locke, Berkeley, and Hume, were celebrated as maſterpieces in this way; to them, therefore, I had recourſe. But as I began to ſtudy them with great prejudices in their favour, you will readily conceive how ſtrangely I was ſurpriſed to find them, as I thought, replete with abſurdities: I pondered theſe abſurdities; I weighed the arguments, with which I was ſometimes not a little confounded; and the reſult was, that I began at laſt to ſuſpect my own underſtanding, and to think that I had not capacity for ſuch a ſtudy. For I could not conceive it poſſible that the abſurdities of theſe authors were ſo great as they ſeemed to me to be; otherwiſe, thought I, the world would never admire them ſo much. About this time ſome excellent antiſceptical works made their appearance, particularly Reid's "Inquiry into the Human Mind." Then it was that I began to have a little more confidence in my own judgment, when I found it confirmed by thoſe of whoſe abilities I did not entertain the leaſt diſtruſt. I reviewed my authors again, with a very different temper of mind. A very little truth will ſometimes enlighten a vaſt extent of ſcience. I found that the ſceptical philoſophy was not what the world imagined it to be, nor what I, following the opinion of the world, had hitherto imagined it to be, but a frivolous, though dangerous, ſyſtem of verbal ſubtilty, which it required neither genius, nor learning, nor taſte, nor knowledge of mankind, to be able to put together; but only a captious temper, an irreligious ſpirit, a moderate command of words, and an extraordinary degree of vanity and preſumption. You will eaſily perceive that I am ſpeaking of this philoſophy only in its moſt extravagant ſtate, that is, as it appears in the works of Mr. Hume. The more I ſtudy it, the more am I confirmed in this opinion. But while I applauded and admired the ſagacity of thoſe who had led me into, or at leaſt encouraged me to proceed in, this train of thinking, I was not altogether ſatisfied with them in another reſpect. I could not approve that extraordinary adulation which ſome of them paid to their arch-adverſary. I could not conceive the propriety of paying compliments to a man's *heart*, at the very time one is proving that

that his aim is to ſubvert the principles of truth. virtue, and religion; nor to his *underſtanding*, when we are charging him with publiſhing the groſſeſt and moſt contemptible nonſenſe. I thought I then foreſaw, what I have ſince found to happen, that this controverſy would be looked upon rather as a trial of ſkill between two logicians, than as a diſquiſition in which the beſt intereſts of mankind were concerned; and that the world, eſpecially the faſhionable part of it, would ſtill be diſpoſed to pay the greateſt deference to the opinions of him who, even by the acknowledgment of his antagoniſts, was confeſſed to be the beſt philoſopher and the ſoundeſt reaſoner. All this has happened, and more. Some, to my certain knowledge, have ſaid, that Mr. Hume and his adverſaries did really act in concert, in order mutually to promote the ſale of one another's works; as a proof of which they mention not only the extravagant compliments that paſs between them, but alſo the circumſtance of Dr. R.* and Dr. C.† ſending their manuſcripts to be peruſed and corrected by Mr. Hume before they gave them to the preſs. I, who know both the men, am very ſenſible of the groſs falſehood of theſe reports. As to the affair of the manuſcripts, it was, I am convinced, candour and modeſty that induced them to it. But the world knows no ſuch thing; and, therefore, may be excuſed for miſtaking the meaning of actions that have really an equivocal appearance. I know likewiſe that they are ſincere, not only in the deteſtation they expreſs for Mr. Hume's irreligious tenets, but alſo in the compliments they have paid to his talents; for they both look upon him as an extraordinary genius, a point in which I cannot agree with them. But while I thus vindicate them from imputations, which the world from its ignorance of circumſtances has laid to their charge, I cannot approve them in every thing; I wiſh they had carried their reſearches a little farther, and expreſſed themſelves with a little more firmneſs and ſpirit. For well I know, that their works, for want of this, will never produce that effect which (if all mankind were cool metaphyſical reaſoners) might be expected from them. There is another thing in which my judgment differs conſiderably from that of the gentlemen juſt mentioned. They have great metaphyſical abilities; and they love the metaphyſical ſciences. I do not. I am convinced that this metaphyſical ſpirit is the bane of true learning, true taſte, and true ſcience; that to it we owe all this modern ſcepticiſm and atheiſm; that it has a bad effect upon the human faculties, and tends not a little to ſour the temper, to ſubvert good principles, and to diſqualify men for the buſineſs of life. You will now ſee wherein my views differ from thoſe of the other anſwerers of Mr. Hume. I want to ſhow the world, that the ſceptical philoſophy is contradictory to itſelf,

* "Dr. Reid." † "Dr. Campbell."

and deſtructive of genuine philoſophy, as well as of religion and virtue; that it is in its own nature ſo paltry a thing, (however it may have been celebrated by ſome) that to be deſpiſed it needs only to be known; that no degree of genius is neceſſary to qualify a man for making a figure in this pretended ſcience; but rather a certain minuteneſs and ſuſpiciouſneſs of mind, and want of ſenſibility, the very reverſe of true intellectual excellence; that metaphyſics cannot poſſibly do any good, but may do, and actually have done, much harm; that ſceptical philoſophers, whatever they may pretend, are the corrupters of ſcience, the peſts of ſociety, and the enemies of mankind. I want to ſhow, that the ſame method of reaſoning which theſe people have adopted in their books, if transferred into common life, would ſhow them to be deſtitute of common ſenſe; that true philoſophers follow a different method of reaſoning; and that, without following a different method, no truth can be diſcovered. I want to lay before the public, in as ſtrong a light as poſſible, the following dilemma: our ſceptics either believe the doctrines they publiſh, or they do not believe them; if they believe them, they are fools—if not, they are a thouſand times worſe. I want alſo to fortify the mind againſt this ſceptical poiſon, and to propoſe certain criteria of moral truth, by which ſome of the moſt dangerous ſceptical errors may be detected and guarded againſt.

"You are ſenſible, that, in order to attain theſe ends, it is abſolutely neceſſary for me to uſe great plainneſs of ſpeech. My expreſſions muſt not be ſo tame as to ſeem to imply either a diffidence in my principles, or a coldneſs towards the cauſe I have undertaken to defend. And where is the man who can blame me for ſpeaking from the heart, and therefore ſpeaking with warmth, when I appear in the cauſe of truth, religion, virtue, and mankind? I am ſure, my dear friend Dr. Blacklock will not; he, who has ſet before me ſo many examples of this laudable ardour; he, whoſe ſtyle I ſhould be proud to take for my model, if I were not aware of the difficulty, I may ſay the inſuperable difficulty, of imitating it with ſucceſs. You need not fear, however, that I expoſe myſelf by an exceſs of paſſion or petulance. I hope I ſhall be animated, without loſing my temper, and keen, without injury to good manners. In a word, I will be as ſoft and delicate as the ſubject and my conſcience will allow. One gentleman, a friend of yours*, I ſhall have occaſion to treat with much

* "The gentleman here alluded to by Dr. Beattie, as a friend of Dr. Blacklock's, was Mr. Hume, who had patroniſed Dr. Blacklock at an early period, and done him ſeveral acts of kindneſs, which Dr. Blacklock never failed to acknowledge. But all intercourſe between Mr. Hume and him had ceaſed (through no fault on the part of Dr. Blacklock) many years before the period

much freedom. I have heard of his virtues. I know he has many virtues; God forbid I ſhould ever ſeek to leſſen them, or wiſh them to be found inſincere; I hope they are ſincere, and that they will increaſe in number and merit every day. To his virtues I ſhall do juſtice; but I muſt alſo do juſtice to his faults, at leaſt to thoſe faults which are public, and which, for the ſake of truth and of mankind, ought not to be concealed or diſguiſed. Perſonal reflections will be carefully avoided; I hope I am in no danger of falling into them, for I bear no perſonal animoſity againſt any man whatſoever; ſometimes I may perhaps be keen; but I truſt I ſhall never depart from the Chriſtian and philoſophic character.

"A ſcheme like this of mine cannot be popular, far leſs can it be lucrative. It will raiſe me enemies, it will expoſe me to the ſcrutiny of the moſt rigid criticiſm, it will make me be conſidered by many as a ſullen and illiberal bigot. I truſt, however, in Providence, and in the goodneſs of my cauſe, that my attempts in behalf of truth ſhall not be altogether ineffectual, and that my labours ſhall be attended with ſome utility to my fellow-creatures. This, in my eſtimation, will do much more than counterbalance all the inconveniences I have any reaſon to apprehend. I have already fallen on evil tongues (as Milton ſays), on account of this intended publication. It has been reported, that I had written a moſt ſcurrilous paper againſt Mr. Hume, and was preparing to publiſh it, when a friend of mine interpoſed, and, with very great difficulty, prevailed on me to ſuppreſs it, becauſe he knew it would hurt or ruin my character. Such is the treatment I have to expect from one ſet of people. I was ſo provoked when I firſt heard this calumny, that I deliberated whether I ſhould not throw my papers into the fire, with a *Si populus vult decipi, decipiatur:* but I rejected that thought; for ſo many perſons have told me, that it was my *duty* to publiſh theſe papers, that I almoſt began to think ſo myſelf. Many have urged me to publiſh them; none ever diſſuaded me. The gentleman, named in the report, read the eſſay, and returned it with the higheſt commendations; but I do not recollect that he ever ſpoke a ſyllable about publiſhing or ſuppreſſing it. But I have certainly tired you with ſo long a detail, about ſo trifling a matter as my works. However, I thought it neceſſary to ſay ſomething by way of apology for them, for I find that your good opinion is of too much conſequence to my peace, to ſuffer me to neglect any opportunity of cultivating it." P. 130.

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period here ſpoken of. In conſequence of what Dr. Beattie ſays here, of Mr. Hume's being a friend of Dr. Blacklock's, I find among Dr. Beattie's papers a long letter to him from Dr. Blacklock, giving a detail of the whole of the intercourſe between him and Mr. Hume, from its commencement to its cloſe."

The "Eſſay" being prepared, many difficulties occurred in procuring it to be publiſhed. The bookſellers (times are happily altered) were afraid to venture on the purchaſe! Sir W. F. therefore, and Mr. Arbuthnot, (a learned and amiable friend) undertook the management of what required ſome pardonable artifice, which is thus explained.

"In this dilemma it occurred to me, "Sir W. F.," that we might, without much artifice, bring the buſineſs to an eaſy concluſion by our own interpoſition. We therefore reſolved, that we ourſelves ſhould be the purchaſers, at a ſum with which we knew Dr. Beattie would be well ſatisfied, as the price of the firſt edition. But it was abſolutely neceſſary that the buſineſs ſhould be gloſſed over as much as poſſible; otherwiſe, we had reaſon to fear he would not give his conſent to our taking on us a riſk, which he himſelf had refuſed to run.

"I therefore wrote to him (nothing ſurely but the truth, although, I confeſs, not the whole truth), that the manuſcript was ſold for fifty guineas, which I remitted to him by a bank-bill; and I added, that we had ſtipulated with the bookſeller who was to print the book, that we ſhould be partners in the publication. On ſuch trivial cauſes do things of conſiderable moment often depend. For had it not been for this interference of ours, in this ſomewhat ambiguous manner, perhaps the "Eſſay on Truth," on which all Dr. Beattie's future fortunes hinged, might never have ſeen the light. It alſo ſtrongly marks the ſlender opinion entertained by the bookſellers at that period, of the value of a work which has ſince riſen into ſuch well-merited celebrity." P. 147.

What renders this negociation all of a piece, as to the "ſlender opinion," is, that Dr. Beattie immediately ſent a grateful letter to his friends, in which he ſays, that "the price really exceeds his warmeſt expectations!"

In May 1770 this Eſſay was publiſhed. Of Hume, thus powerfully attacked by a young man, comparatively of no celebrity, Sir W. F. ſpeaks with candour, and yet with firmneſs, as a man who "at an early period of his life, imbibed the principles of a cold-hearted and gloomy philoſophy, the direct tendency of which was to diſtract the mind with doubts, on ſubjects the moſt ſerious and important, and, in fact, to undermine the beſt intereſts, and diſſolve the ſtrongeſt ties of human ſociety."—No ſooner did the "Eſſay on Truth" make its appearance, than it was aſſailed by the admirers of Hume, (unfortunately a very numerous body in his own country) as a violent and perſonal attack on that writer. The correſpondence which occurs in this part of

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theſe memoirs, gives a curious account of the various methods they employed, and which will be thought very little to the credit of their *philoſophy*. Mr. Hume's own objection is thus mentioned in a letter from Dr. Beattie to Dr. Blacklock.

"I have heard, from very good authority, that he ſpeaks of me and my book with very great bitterneſs (I own, I thought he would rather have affected to treat both with contempt); and that he ſays, I have not uſed him like a gentleman. He is quite right to ſet the matter upon that footing. It is an odious charge; it is an objection eaſily remembered, and, for that reaſon, will be often repeated, by his admirers; and it has this farther advantage, that being (in the preſent caſe) perfectly unintelligible, it cannot poſſibly be anſwered. The truth is, I, as a rational, moral, and immortal being, and ſomething of a philoſopher, treated him as a rational, moral, and immortal being, a ſceptic, and an atheiſtical writer. My deſign was, not to make a book full of faſhionable phraſes and polite expreſſions, but to undeceive the public in regard to the merits of the ſceptical philoſophy, and the pretenſions of its abettors. To ſay, that I ought not to have done this with plainneſs and ſpirit, is to ſay, in other words, that I ought either to have held my peace, or to have been a knave. In this caſe, I might perhaps have treated Mr. Hume as a gentleman, but I ſhould not have treated ſociety, and my own conſcience, as became a man and a Chriſtian. I have all along foreſeen, and ſtill foreſee, that I ſhall have many reproaches, and cavils, and ſneers, to encounter on this occaſion; but I am prepared to meet them. I am not aſhamed of my cauſe; and, if I may believe thoſe whoſe good opinion I value as one of the chief bleſſings of life, I need not be aſhamed of my work. You are certainly right in your conjecture, that it will not have a quick ſale. Notwithſtanding all my endeavours to render it perſpicuous and entertaining, it is ſtill neceſſary for the perſon who reads it *to think a little*; a taſk to which every reader will not ſubmit. My ſubject too is unpopular, and my principles ſuch as a man of the world would bluſh to acknowledge. How then can my book be popular! If it refund the expence of its publication, it will do as much as any perſon, who knows the preſent ſtate of the literary world, can reaſonably expect from it." P. 171.

In a letter from Dr. Gregory to Dr. Beattie, we have the following animated ſentiments on the ſame ſubject:

"In ſhort, the ſpirit and warmth with which it is written, has got it more friends and more enemies than if it had been written with that polite and humble deference to Mr. Hume's extraordinary abilities, which his friends think ſo juſtly his

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due. For my own part, I am ſo warm, not to ſay angry, about this ſubject, that I cannot entirely truſt my own judgment; but I really think, that the tone of ſuperiority aſſumed by the preſent race of infidels, and the contemptuous ſneer with which they regard every friend of religion, contraſted with the timid behaviour of ſuch as ſhould ſupport its cauſe, acting only on the defenſive, ſeems to me to have a very unfavourable influence. It ſeems to imply a conſciouſneſs of truth on the one ſide, and a ſecret conviction, or at leaſt diffidence of the cauſe, on the other. What a difference from the days of Addiſon, Arbuthnot, Swift, Pope, &c. who treated infidelity with a ſcorn and indignation we are now ſtrangers to. I am now perſuaded the book will anſwer beyond your expectations. I have recommended it ſtrongly to my friends in England." P. 174.

In that country, indeed, he was amply repaid for the neglect or oppoſition of the friends of Hume. In 1771, a ſecond edition, corrected and improved, was publiſhed, to which he added a poſtſcript in defence of the *manner* he had employed in confuting the ſceptical writers. But this poſtſcript he previouſly thought fit to ſubmit to the judgment of his friends, Sir W. F., Dr. Gregory, and Mr. Arbuthnot, who remarked, that "the warmth of his zeal in the cauſe of truth, and his deſire to vindicate himſelf from ſome attacks which been made upon him, as he conceived moſt unjuſtly, had led him to expreſs himſelf, in ſome inſtances, with a degree of acrimony which they thought had better be corrected. And they did not ſcruple to ſtate to him their ſentiments on this head, with the freedom which friendſhip permitted, and which the truſt he had done them the honour to repoſe in them, fully demanded. A letter from Dr. Beattie, which follows this, ſhows that ſuch freedom will never be taken amiſs by a really liberal mind. He received their obſervations with thanks, and complied with their wiſhes in every reſpect,

Soon after the publication of the ſecond edition of the "Eſſay on Truth," Dr. Beattie produced the firſt Canto of "The Minſtrel," a poem ſo univerſally known and admired, that we think, with the biographer, "it is ſcarcely neceſſary to ſay any thing farther in its commendation." The correſpondence on this ſubject, however, with Lord Lyttelton, Mrs. Montague, Mr. Gray, &c. will be found very intereſting, and contains much ſound and elegant criticiſm. In 1771, the author viſited London, where his fame as a philoſopher, and now as a poet, having preceded him, his reception was highly flattering. He became, on this occaſion, perſonally acquainted with Mrs. Montague, Lord

Lord Lyttelton, Lord Mansfield, Dr. Johnſon, Dr. Hawkeſworth, Dr. Armſtrong, &c. His ſervices to the religious world ſoon after procured him what we know was often the boaſt and ſolace of his life, the friendſhip of the preſent Biſhop of London; who is juſtly characteriſed in a letter from Dr. Percy (now Biſhop of Dromore) as "one of the higheſt ornaments of the church of England," and a "man of the moſt engaging and amiable manners, and moſt diſtinguiſhed abilities." The following ſentiments in Dr. Porteus's firſt letter to Dr. Beattie muſt have been highly gratifying. "Whatever unjuſt aſperſions may be thrown upon you by your own countrymen, let this be your conſolation (if you need any) that in England your book has been received with univerſal applauſe. In the range of my acquaintance, which is pretty extenſive, both among the clergy and the laity, I have never yet met with a ſingle perſon, of true taſte and ſound judgment, who did not ſpeak of your "Eſſay" in the warmeſt terms of approbation. In this they have always had my moſt hearty concurrence, and I was glad of an opportunity of giving ſome public teſtimony of my great eſteem for your writings; as you will ſee I have done in a note*, which very honeſtly expreſſes my real ſenments, and ſays nothing more than is juſtly your due."

In anſwer, Dr. Beattie obſerves, "I can never forget what I owe to the candour and humanity of the Engliſh nation. To have obtained the approbation and patronage of thoſe who have ſo long been, and who will, I hope, continue to the lateſt ages to be, the patrons of truth, and the great aſſertors of the rights of mankind, is an honour indeed, of which I feel the high value. While animated by this conſideration, I can overlook, and almoſt forget, the oppoſition I have met with from a powerful party in this country, who, ſince the publication of the "Eſſay on Truth," have taken no little pains to render my condition as uneaſy as poſſible. In other countries, infidels appear but as individuals; but in Scotland they form a party, whoſe principle is, to diſcountenance and bear down religion to the utmoſt of their power."

Sir W. F. we obſerve, refers from this paſſage to a preceding page, in which he ſeems to be of opinion, or rather *wiſhes* to think, that "the character of the age" is amended, as far as reſpects infidelity among men of parts in Scotland. We hope the caſe is ſo, and ſhould be unfeignedly ſorry to

* To a Sermon of Dr. Porteus, publiſhed in 1772. *Rev.*

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be unjuſt to any claſs of men; yet very recent events, and ſome perſonal knowledge, incline us to think that the party who ſupported Hume in defiance to revelation, may yet be traced; and that their arrogance, when they find an opportunity of ſhowing it, is not much diminiſhed. It would be ſtrange, indeed, if the miſeries brought on a neighbouring nation by its club of infidels, did not ſuggeſt ſome portion of temporizing caution.

But "empty praiſe" was not the only way in which Dr. Beattie's Engliſh friends wiſhed to gratify their feelings. It appears that they conſidered him as a fit ſubject for advancement, and were only at firſt perplexed to know in what way this could be brought about with moſt effect, and at the ſame time with moſt delicacy. We find, among other friendly efforts, a letter from the late Archbiſhop of York, (Dr. Drummond) in which his Grace ſuggeſts to Dr. B. the propriety of entering the church of England, but this the Doctor declined, for reaſons aſſigned in a ſubſequent part of his correſpondence. In 1773, he again viſited England, in compliance with the wiſhes of other friends, who meditated ſome addition to his income. This ended finally in a penſion from his Majeſty, the proceſs of procuring which does honour to all parties concerned. His friends, (of whom a numerous liſt is given in a note*) included ſuch a number of perſons not only of rank and influence, but of genius and perſonal worth, that it would have been wonderful indeed if their efforts to ſerve him had failed. The Univerſity of Oxford conferred upon him at the ſame time the degree of LL. D. and, in addition to his many honours on this occaſion, his Majeſty was pleaſed

* He could have been no common character who engaged the friendſhip and enjoyed the intimacy of the perſons here mentioned. "Mrs. Montague, Lord Lyttelton, the Archbiſhop of York, the Earl of Dartmouth, Lord Mansfield, the Ducheſs Dowager of Portland, Sir William and Lady Mayne, (afterwards Lord and Lady Newhaven) Lord Carysfort, Dr. Porteus, Dr. Markham, now Archbiſhop of York; Dr. Percy, now Biſhop of Dromore; Dr. Moſs, Biſhop of St. David's; the Biſhop of Briſtol (Newton), Lord Dartry, Dr. Parker, rector of St. James's, Dr. Halifax, profeſſor of law at Cambridge; the Archbiſhop of Canterbury (Cornwallis), Dr. Moore, the late Archbiſhop of Canterbury; Dr. Douglas, Biſhop of Saliſbury; Sylveſter Douglas, now Lord Glenbervie; Dr. Hurd, Biſhop of Worceſter; Sir Joſhua Reynolds, Sir John Pringle, Mr. Burke, Mr. Garrick, Dr. Johnſon, Mr. Langton, Mrs. Carter, Mr. John Hunter, Dr. Majendie, Dr. Goldſmith, Mr. Hawkins Browne."

to intimate that a private interview at Kew would be acceptable. Of this intereſting event we have the following account from Dr. Beattie's Diary.

"Tueſday, 24th Auguſt, ſet out for Dr. Majendie's at Kew-Green. The Doctor told me, that he had not ſeen the King yeſterday, but had left a note in writing, to intimate, that I was to be at his houſe to-day; and that one of the King's pages had come to him this morning, to ſay, "that his Majeſty would ſee me a little after twelve." At twelve, the Doctor and I went to the King's houſe, at Kew. We had been only a few minutes in the hall, when the King and Queen came in from an airing, and as they paſſed through the hall, the King called to me by name, and aſked how long it was ſince I came from town. I anſwered him, about an hour. "I ſhall ſee you," ſays he, "in a little." The Doctor and I waited a conſiderable time, (for the King was buſy) and then we were called into a large room, furniſhed as a library, where the King was walking about, and the Queen ſitting in a chair. We were received in the moſt gracious manner poſſible, by both their Majeſties. I had the honour of a converſation with them, (nobody elſe being preſent, but Dr. Majendie) for upwards of an hour, on a great variety of topics, in which both the King and Queen joined, with a degree of cheerfulneſs, affability, and eaſe, that was to me ſurpriſing, and ſoon diſſipated the embarraſſment which I felt, at the beginning of the conference. They both complimented me, in the higheſt terms, on my "Eſſay," which, they ſaid, was a book they always kept by them; and the King ſaid he had one copy of it at Kew, and another in town, and immediately went and took it down from a ſhelf. I found it was the ſecond edition. "I never ſtole a book but one," ſaid his Majeſty, "and that was yours; (ſpeaking to me) I ſtole it from the Queen, to give it to Lord Hertford to read." He had heard that the ſale of "Hume's Eſſays" had failed, ſince my book was publiſhed; and I told him what Mr. Strahan had told me, in regard to that matter. He had even heard of my being in Edinburgh, laſt ſummer, and how Mr. Hume was offended on the ſcore of my book. He aſked many queſtions about the ſecond part of the "Eſſay," and when it would be ready for the preſs. I gave him, in a ſhort ſpeech, an account of the plan of it; and ſaid, my health was ſo precarious, I could not tell when it might be ready, as I had many books to conſult before I could finiſh it; but, that if my health were good, I thought I might bring it to a concluſion in two or three years. He aſked, how long I had been in compoſing my "Eſſay?" praiſed the caution with which it was written; and ſaid, he did not wonder that it had employed me five or ſix years. He aſked about my poems. I ſaid, there was only one poem of my own, on which I ſet any value, (meaning the "Minſtrel")

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and that it was firſt publiſhed about the ſame time with the "Eſſay." My other poems, I ſaid, were incorrect, being but juvenile pieces, and of little conſequence, even in my own opinion. We had much converſation on moral ſubjects; from which both their Majeſties let it appear, that they were warm friends to Chriſtianity; and ſo little inclined to infidelity, that they could hardly believe that any thinking man could really be an atheiſt, unleſs he could bring himſelf to believe, that he made himſelf; a thought which pleaſed the King exceedingly; and he repeated it ſeveral times to the Queen. He aſked, whether any thing had been written againſt me. I ſpoke of the late pamphlet, of which I gave an account, telling him, that I never had met with any man who had read it, except one Quaker. This brought on ſome diſcourſe about the Quakers, whoſe moderation, and mild behaviour, the King and Queen commended. I was aſked many queſtions about the Scots univerſities, the revenues of the Scots clergy, their mode of praying and preaching, the medical college of Edinburgh, Dr. Gregory, (of whom I gave a particular character) and Dr. Cullen, the length of our vacation at Aberdeen, and the cloſeneſs of our attendance during the winter, the number of ſtudents that attend my lectures, my mode of lecturing, whether from notes, or completely written lectures; about Mr. Hume, and Dr. Robertſon, and Lord Kinnoull, and the Archbiſhop of York, &c. &c. &c. His Majeſty aſked what I thought of my new acquaintance, Lord Dartmouth? I ſaid, there was ſomething in his air and manner, which I thought not only agreeable, but enchanting, and that he ſeemed to me to be one of the beſt of men; a ſentiment in which both their Majeſties heartily joined. "They ſay that Lord Dartmouth is an enthuſiaſt," ſaid the King, "but ſurely he ſays nothing on the ſubject of religion, but what every chriſtian may, and ought to ſay." He aſked, whether I did not think the Engliſh language on the decline at preſent? I anſwered in the affirmative; and the King agreed, and named the "Spectator" as one of the beſt ſtandards of the language. When I told him that the Scots clergy ſometimes prayed a quarter, or even half an hour, at a time, he aſked, whether that did not lead them into repetitions? I ſaid, it often did. "That," ſaid he, "I don't like in prayers: and excellent as our liturgy is, I think it ſomewhat faulty in that reſpect." "Your Majeſty knows," ſaid I, "that three ſervices are joined in one, in the ordinary church-ſervice, which is one cauſe of thoſe repetitions." "True," he replied, "and that circumſtance alſo makes the ſervice too long." From this, he took occaſion to ſpeak of the compoſition of the church-liturgy; on which he very juſtly beſtowed the higheſt commendation. "Obſerve," his Majeſty ſaid, "how flat thoſe occaſional prayers are, that are now compoſed, in compariſon with the old ones." When I mentioned the ſmallneſs

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of the church livings in Scotland, he ſaid, "he wondered how men of liberal education would chuſe to become clergymen there," and aſked, "whether in the remote parts of the country, the clergy, in general, were not very ignorant?" I anſwered, "No, for that education was very cheap in Scotland, and that the clergy, in general, were men of good ſenſe, and competent learning." He aſked, whether we had any good preachers at Aberdeen? I ſaid, yes, and named Campbell and Gerard, with whoſe names, however, I did not find that he was acquainted. Dr. Majendie mentioned Dr. Oſwald's "Appeal," with commendation; I praiſed it too; and the Queen took down the name, with a view to ſend for it. I was aſked, whether I knew Dr. Oſwald? I anſwered, I did not; and ſaid, that my book was publiſhed before I read his; that Dr. O. was well known to Lord Kinnoull, who had often propoſed to make us acquainted. We diſcuſſed a great many other topics; for the converſation, as before obſerved, laſted for upwards of an hour, without any intermiſſion. The Queen bore a large ſhare in it. Both the King and her Majeſty ſhowed a great deal of good ſenſe, acuteneſs, and knowledge, as well as of good nature and affability. At laſt, the King took out his watch, (for it was now almoſt three o'clock, his hour of dinner) which Dr. Majendie and I took as a ſignal to withdraw. We accordingly bowed to their Majeſties, and I addreſſed the King in theſe words: "I hope, Sir, your Majeſty will pardon me, if I take this opportunity to return you my humble and moſt grateful acknowledgments, for the honour you have been pleaſed to confer upon me." He immediately anſwered, "I think I could do no leſs for a man, who has done ſo much ſervice to the cauſe of Chriſtianity. I ſhall always be glad of an opportunity to ſhew the good opinion I have of you." The Queen ſate all the while, and the King ſtood, ſometimes walking about a little. Her Majeſty ſpeaks the Engliſh language with ſurpriſing elegance, and little or nothing of a foreign accent. There is ſomething wonderfully captivating in her manner, ſo that if ſhe were only of the rank of a private gentlewoman, one could not help taking notice of her, as one of the moſt agreeable women in the world. Her face is much more pleaſing than any of her pictures; and in the expreſſion of her eyes, and in her ſmile, there is ſomething peculiarly engaging. When the Doctor and I came out, "Pray," ſaid I, "how did I behave? Tell me honeſtly, for I am not accuſtomed to converſations of this kind." "Why, perfectly well," anſwered he, "and juſt as you ought to do."—"Are you ſure of that? ſaid I."—"As ſure," he replied, "as of my own exiſtence: and you may be aſſured of it too, when I tell you, that if there had been any thing in your manner or converſation, which was not perfectly agreeable, your conference would have been at an end, in eight or ten minutes at moſt." The Doctor afterwards

afterwards told me, that it was a moſt uncommon thing for a private man, and a commoner, to be honoured with ſo long an audience. I dined with Dr. and Mrs. Majendie, and their family, and returned to town in the evening, very much pleaſed with the occurrences of the day *." P. 268.

Soon after Dr. Beattie's return to Scotland, the chair of moral philoſophy in the Univerſity of Edinburgh was offered to him, and, no doubt, in a manner very flattering and honourable, but this he thought proper to decline; the reaſons he aſſigns, in a letter to Sir W. F., appear to us ſo obvious, that we are rather ſurpriſed they did not occur to the parties who made the offer. The letters, however, which paſſed on this ſubject, may be peruſed with much advantage by thoſe who happen to be placed in a ſimilar dilemma. It is not the leaſt merit of the correſpondence in theſe volumes, that it moſtly relates to affairs which "come home to the boſoms and buſineſs" of literary men, and affords excellent inſtances of moral propriety in many ſituations of life, and ſuch illuſtrations of the intimacies of enlightened and honourable minds as are ſeldom to be met with in the common intercourſe of mankind.

[*To be concluded in our next.*]

ART. II. *A Treatiſe of Mechanics, Theoretical, Practical, and Deſcriptive. By Olinthus Gregory, of the Royal Military Academy, Woolwich.* 8vo. 2 volumes, with a Third Volume of Plates. 547 and 514, pp. 55 Plates. Kearſley. 1806.

IN the preface this author juſtly cenſures the opinion of thoſe who imagine that a perſon may become a great proficient in philoſophical ſciences, and eſpecially in the conſtruction of machinery, though he is completely unacquainted with the principles of mathematics: and to the prevalence of this opinion, Mr. Gregory attributes the rapid decline of the mathematical ſciences in Britain. He then ſhows, (after the example given by the illuſtrious Newton in the immortal work of the *Principia Mathematica*, &c. and from other conſiderations), that the great improvements in the practice of every ſubject, and eſpecially in mechanics,

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" * MS. Diary, 24th Auguſt, 1773."

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are to be expected from the exertions, and the aſſiſtance of theoretical men. "For ſome years, *he ſays*, I have ſeen, (or thought I have ſeen), and often regretted, that a forbidding diſtance and awkward jealouſy ſeem to ſubſiſt between the theoriſts and the practical men engaged in the cultivation of mechanics in this country: and it is a deſire to ſhorten this diſtance, and to eradicate this jealouſy, that has been a principal ſtimulant in the execution of the following performance."

After this, he gives a ſketch of his work, and aſſigns his reaſons for the plan he has adopted.

The firſt volume of this work is devoted to the theory; the ſecond, to the practical and deſcriptive branches. Though thoſe volumes are of the octavo ſize; yet as the type is ſmall, and the page full, they contain a vaſt quantity of materials. The contents of the firſt volume, which is divided into five books, and each book into chapters, are as follows.

"Book I. Statics. Introductory definitions and remarks. I. Axioms or laws of motion and reſt. II. On ſtatical equilibrium, and the compoſition and reſolution of forces. III. Of the centre of gravity. IV. On the mechanical powers or ſimple machines. V. On the ſtrength and ſtreſs of materials. VI. On chords, arches, and domes.

"Book II. Dynamics. Introductory definitions and remarks. I. On motion, uniform and variable. II. On the deſcent and aſcent of heavy bodies in vertical lines, the motion of projectiles, deſcents along inclined planes and curves, the vibrations of pendulums, &c. III. On central forces. IV. On the rotation of bodies about fixed axes, and in free ſpace: with theorems relative to the centres of oſcillation, gyration, percuſſion, ſpontaneous rotation, &c. V. Phyſico-mathematical theory of percuſſion. VI. On the motion of machines, and their maximum effects.

"Book III. Hydroſtatics. Introductory definitions and remarks. I. On the preſſure of non-elaſtic fluids. II. On the determination of the ſpecific gravities of ſolid and fluid bodies. Extenſive table of ſpecific gravities. III. On the equilibrium, ſtability, and oſcillations of floating bodies. IV. On the phenomena of attraction in capillary tubes.

"Book IV. Hydrodinamics. Introductory obſervations. I. On the diſcharge of fluids through apertures in the bottoms and ſides of veſſels, and on ſpouting fluids. II. Account of experiments made by different philoſophers on the diſcharge of water through apertures and tubes, and the practical deductions from thoſe experiments. III. On the effect of water upon the motion

of water wheels. IV. Account of Mr. Smeaton's experiments on water wheels.

"Book V. Pneumatics. Preliminary remarks on the mechanical properties of atmoſpheric air. I. Equilibrium of elaſtic fluids. II. On the admeaſurement of altitudes with the barometer and thermometer. III. On the motion of air when the equilibrium of preſſure is removed. IV. On the theory of air pumps, and pumps for raiſing water. V. On the reſiſtance of fluids to bodies moving in them. VI. Experiments on the reſiſtance of fluids.

The preliminary definitions, with which the firſt book commences, are clearly ſtated, and are accompanied with very proper obſervations. The following is a ſpecimen.

"Among other forces it has been cuſtomary to ſpeak of the *vis inertiæ*, or *inert force* of matter; applying the term to that property of bodies by which they tend to retain their preſent ſtate, or are indifferent to motion or reſt. But while we admit that much of the language relating to powers, forces, actions, &c. is metaphorical, we muſt object to ſuch uſe of it in the preſent caſe; this property being improperly called a force: 1ſt. Becauſe were it actually ſuch, it muſt be of ſome definite quantity in a given body, and therefore an impreſſed force leſs than that would not move the body; whereas any impreſſed force, however ſmall, will move any body however great. 2dly. Becauſe it ſeems to indicate an active power reſident in matter; or rather, it implies an abſolute contradiction, namely, that a body ſhould be both active and inactive at the ſame time. It is deſirable, therefore, that only the term inertia, or inertneſs, ſhould be retained: for this term will imply, as it ought to do, that matter is a merely paſſive thing."

The firſt chapter contains the three well known Newtonian laws of motion and reſt, which are briefly illuſtrated. Theſe are with propriety placed immediately after the definitions; ſince they are the axioms, or the fundamental principles, upon which the ſubſequent enquiries are almoſt entirely dependent.

The ſubject of the ſecond chapter is, (after the ſtatement of a few neceſſary propoſitions relative to the equilibrium, compoſition and reſolution of forces) ſubdivided into four parts under the titles, 1. Of forces diſpoſed in one plane, and concurring in the ſame point. 2. Of forces directed to one point, but not confined to one plane. 3. Of forces ſituated in one plane, but applied to different points of a body. And 4. Of forces not confined to one plane, directed to various points of a body.

Each

Each of thoſe ſubdiviſions contains a ſeries of propoſitions concerning its peculiar title. Thoſe propoſitions are illuſtrated and demonſtrated by references to the diagrams in the plates of the 3d volume.

In the third chapter, (on the centre of gravity) this author inveſtigates ſome general theorems, which may be uſeful in finding the centre of gravity of any propoſed body; and after this he proceeds to demonſtrate other propoſitions belonging to the ſame ſubject; ſuch as to find the centres of gravity of different figures, of different ſolids, and ſo forth. In the ſame chapter he alſo treats of what is called the *Centrobaryc method*. His words are as follows.

"Among the ſeveral uſes to which the doctrine of the centre of gravity may be appropriated, one, which for its elegance and ſimplicity deſerves being mentioned here, is that which is called the Centrobaryc method, and by which the magnitudes of ſurfaces and ſolids may often be determined with great facility. The relation between the centre of gravity and the figure generated by the revolution of any line or plane, which is the foundation of this method, was firſt diſtinctly ſtated by Pappus in the preface to his ſeventh book: but it was not completely diſcuſſed till the time of father Guldin; who in the ſecond and third books of his treatiſe on the centre of gravity, treated this method very fully, and exhibited its utility in a variety of examples. The doctrine is compriſed in the following propoſition, and the corollaries which naturally flow from it.

"Prop. If any line, right or curved, or any plane figure, whether it be bounded by right lines or curves, revolve about an axis in the plane of the figure, the ſurface or ſolid generated will be reſpectively equal to the ſurface or ſolid whoſe baſe is the given line or figure, and its height equal to the one deſcribed by the centre of gravity of the ſaid generating line or figure."

On account of its reference to a diagram, it is not in our power to add the demonſtration of this curious propoſition.

The ſimple machines, or the mechanical powers, are deſcribed in the fourth chapter, which contains the propoſitions relative to the powers, the actions, and the different forms of thoſe machines; namely, of the lever, of the wheel and axle, of the pulley, of the inclined plane, of the ſcrew, and of the wedge.

The fifth chapter treats of the ſtrength and ſtreſs of materials. This ſubject, which is of the utmoſt conſequence to the practical branch of mechanics, is far from being eaſily inveſtigated; nor have the efforts of the greateſt philoſophers and mathematicians been able to form it into a theory ſufficiently accurate and ſatisfactory. Indeed, whoever, for a

moment reflects on the heterogeneous and variable nature of wood, metals, ropes, and other materials that enter in the conſtruction of machines, will eaſily conceive, that the beſt approximation to the true ſtate of the matter in any particular caſe, muſt be obtained from actual experiments inſtituted upon the materials themſelves. Agreeably to this obvious remark, Mr. Gregory prefers Galileo's ſimple theory originally laid down in his dialogue "On the cauſe of the coherence of ſolids," when aſſiſted by proper experiments.

"That the reſiſtance of ſolids might be ſubjected to calculation, Galileo ſuppoſed firſt, that bodies were compoſed of ſolid fibres, parallel to one another; he then enquired what was the force with which they reſiſt the action of a power ſtretching them in a direction parallel to their length, and found that it was proportional to the number of integral fibres: next, conſidering the fibres as ſubjected to an effort perpendicular to their length, he found that the reſiſtance of the integral fibres, was proportional to their ſum multiplied by an arm of a lever, which is always at a certain part of the vertical dimenſions of a ſolid in the plane of its rupture. The length of this arm of lever was regulated, according to Galileo, by the poſition of the centre of gravity of the plane of rupture, according to others, by the centre of percuſſion, &c. But the diſtinctive character of Galileo's hypotheſis conſiſts in this, that the reſiſtance of each of the fibres is independent of their quantity of extenſion at the inſtant of their rupture."

A general maxim deduced from the examination of this ſubject is, that

"When ſeveral pieces of timber, iron, or any other materials are introduced into a machine or ſtructure of any kind, the parts not only of the ſame piece, but of the different pieces in the fabric, ought to be ſo adjuſted with reſpect to magnitude, that the ſtrength may be in every part as near as poſſible in a conſtant proportion to the ſtrain to which they will be ſubjected."

This chapter alſo contains the reſults of experiments made relative to the ſtrength of various ſorts of wood, and of other bodies; which have been extracted from the works of different authors.

The ſixth chapter of this firſt book treats of chords, arches, and domes; but in the demonſtration of the propoſitions which relate to them a good deal of the fluxional calculus is employed. They are otherwiſe too complicated to admit of a very ſhort, and, at the ſame time, intelligible abſtract.

The ſecond book, the ſubject of which is Dynamics; namely, that branch of mechanics which has for its object the action of forces on ſolid bodies, when the reſult of that action is motion, commences with a few definitions and remarks.

The ſubjects of the ſix chapters into which this book is divided have been mentioned in the table of contents.

The firſt chapter contains the propoſitions which determine the proportion of the times, velocities, ſpaces, and quantity of matter, of bodies in motion whether uniform or accelerated.

The ſecond ſubdiviſion of the ſecond chapter treats of the motion of projectiles; but this intricate ſubject is not examined in its full extent by Mr. G. He only conſiders the motion of projectiles under the ſimpleſt ſuppoſition, viz. as if they moved in vacuo, and then adds a few words on the great difference which exiſts between this theory, and the reſult of actual experiments; referring the reader for further information to the works of other authors, ſuch as Robins, Euler, and Hutton.

Of the other parts of this and the remaining chapters of this ſecond book, we may only obſerve in general, that their various ſubjects are examined with ſufficient minuteneſs, the propoſitions are demonſtrated with perſpicuity, and are arranged with judicious regularity. Several remarks are likewiſe introduced among thoſe propoſitions which greatly tend to illuſtrate the theory.

Fluids are commonly divided into elaſtic and non-elaſtic; viz. thoſe which may be compreſſed into a ſmaller ſpace, and thoſe which are either incapable of any ſuch compreſſion, or are, at moſt, compreſſible only in an exceedingly ſlight degree. The doctrine of the preſſure and the equilibrium of the latter, under the general title of Hydroſtatics, forms the ſubject of the third book of the preſent work. This book is divided into four chapters, to which ſeveral inſtructive remarks are prefixed.

In the firſt chapter the preſſure of fluids is examined, and the propoſitions reſpecting it are demonſtrated, both by the algebraical and the geometrical mode of reaſoning.

The ſecond chapter, which ſhows how to determine the ſpecific gravities of bodies both ſolid and fluid, deſcribes the uſe of the hydroſtatical balance, and of the hydrometer; it gives the rules neceſſary for determining the ſpecific gravities of bodies, and contains a rather extenſive table of ſpecific gravities.

In chapter the third, the equilibrium, ſtability, and oſcillation of floating bodies, are naturally deduced from that which has been explained in the preceding part of the work.

The phenomena of the attraction of fluids between the contiguous ſurfaces of ſolids, which is generally known under the title of *attraction in capillary tubes*, are examined

in the fourth chapter. Here, however, Mr. G. only relates the opinions of various philoſophers, without attempting to propoſe any new theory, capable of explaining thoſe phenomena. In ſhort, he leaves this enquiry, as he found it, in a very imperfect ſtate.

In the fourth book, which treats of the motion of non-elaſtic fluids, and the forces with which they act upon bodies, this author, ſenſible of the difficulty of reconciling the reſult of experiments, with the theory of this ſubject, which is denominated *hydrodynamics*, gives in the firſt chapter the theory in a regular ſeries of propoſitions, and then collects in the ſecond chapter the accounts of experiments inſtituted by Boſſut, Venturi, Dr. M. Young, and others.

The reaſon why the theory of this ſubject does not agree with the experiments, is, that all the circumſtances, which affect the motion of fluids, ſuch as the attraction among their particles, the attraction of the fluids to ſolids, the reſiſtance of the air, &c. cannot be accurately determined. With reſpect to the effect of water upon the motion of water-wheels, the ſame cauſes of diſagreement between the theory and the reſult of actual experiments, induced this author to give the theory in the third chapter, and the account of Mr. Smeaton's experiments in the fourth chapter.

The mechanical properties of elaſtic fluid, under the title of *pneumatics*, form the ſubject of the fifth book. In this, conformably to the plan of the other books, ſeveral neceſſary remarks, deſcribing the mechanical properties of air, and other elaſtic fluids, are prefixed to the theory. The firſt chapter contains the propoſitions which relate to the equilibrium of elaſtic fluids; and as a conſequence of thoſe propoſitions, the various methods of meaſuring altitudes by means of the barometer are deſcribed in the ſecond chapter. The third chapter contains a ſeries of propoſitions regularly arranged, and perſpicuouſly demonſtrated, relative to the motion of the air, when the equilibrium of preſſure is removed.

In the fifth chapter this author treats of the reſiſtance of fluids to bodies moving in them, in which he thus expreſſes himſelf.

"The force with which bodies moving in fluid mediums, as water, air, &c. are impeded and retarded in their motions, is uſually termed the reſiſtance of fluids; and as all our machines move either in water or in air, or both, it becomes a matter of importance in the theory of mechanics to enquire into the nature of this kind of force.

"We

"We know by experience that force muſt be applied to a body in order that it may move through a fluid, ſuch as air or water, and that a body projected with any velocity, is gradually retarded in its motion, and generally brought to reſt. The analogy of nature makes us imagine, that there is a force acting in the oppoſite direction, or oppoſing the motion; and that this force reſides in, or is exerted by the fluid. And the phenomena reſemble thoſe which accompany the known reſiſtance of active beings, ſuch as animals. Therefore we give to this ſuppoſed force the metaphorical name of *Reſiſtance*. We alſo know that a fluid in motion will hurry a ſolid body along with the ſtream, and that it requires a force to maintain it in its place. A ſimilar analogy makes us ſuppoſe that a fluid exerts force, in the ſame manner as when an active being impels the body before him; therefore we call this the *Impulſion of a Fluid*. And as our knowledge of nature informs us, that the mutual actions of bodies are in every caſe equal and oppoſite, and that the obſerved change of motion is the only indication, characteriſtic, and meaſure of the changing force, the forces are the ſame (whether we call them impulſions or reſiſtances) when the relative motions are the ſame, and therefore depend entirely on theſe relative motions. The force, therefore, which is neceſſary for keeping a body immoveable in a ſtream of water, flowing with a certain velocity, is the ſame with what is required for moving this body with this velocity through ſtagnant water.

"A body in motion appears to be reſiſted by a ſtagnant fluid, becauſe it is a law of mechanical nature that force muſt be employed in order to put any body in motion. Now, the body cannot move forward without putting the contiguous fluid in motion, and force muſt be employed for producing this motion. In like manner, a quieſcent body is impelled by a ſtream of fluid, becauſe the motion of the contiguous fluid is diminiſhed by this ſolid obſtacle; the reſiſtance, therefore, or impulſe, no way differs from the ordinary communications of motion among ſolid bodies, at leaſt in its nature; although it may be far more difficult to reduce the various circumſtances to accurate computation, or to obtain all the requiſite data on which to found the calculus.

"The reſiſtance which a body ſuffers from the fluid medium through which it is impelled, depends on the velocity, form, and magnitude of the body, and on the inertia and tenacity of the fluid. For fluids reſiſt the motion of bodies through them; 1, by the inertia of their particles; 2, by their tenacity, *i. e.* the adheſion of thoſe particles; 3, by the friction of the body againſt the particles of the fluid. In perfect fluids the latter caſes of reſiſtance are very inconſiderable, and therefore are not taken into the account; but the former is always very conſiderable, and obtains equally in the moſt perfect as in the moſt imperfect

fluids. And that the reſiſtance varies with the velocity, ſhape, and magnitude of the moving body is ſufficiently obvious.

"We muſt carefully diſtinguiſh between *reſiſtance* and *retardation*: reſiſtance is the quantity of *motion*, retardation the quantity of velocity, which is loſt; therefore, the retardations are as the reſiſtances applied to the quantities of matter; and in the ſame body the reſiſtance and retardation are proportional."

A ſimilar diſagreement between the theory, and the experiments, to that which has been remarked with reſpect to ſome of the above mentioned ſubjects, induced this author to treat of the former in this chapter; viz. to determine theoretically the force of fluids in motion, or the reſiſtance of fluid againſt bodies moving in them; and to give an account of the principal experiments that have been inſtituted on this account, in the ſixth chapter, which is the laſt of the fifth book.

This firſt volume concludes with an index of the moſt remarkable pa ticulars in it.

The ſecond volume of this work contains in the firſt place the practical part of mechanics, which occupy about eighty pages; and after this the reſt conſiſts of deſcriptions of a great variety of machines, and mechanical contrivances, which are very neatly delineated in the plates which form the third volume. The contents of the practical mechanics are:

"On the conſtruction and ſimplification of machinery. On rotatory, rectilinear, and reciprocating motions. On bevel-geer, and proportioning the number of teeth. On uniformity and ſmoothneſs of motion. On the operation and uſe of a fly. On friction and the ſtiffneſs of cords, with the experiments of Vince, Coulumb, &c. An example of the power of the capſtan, allowing for friction and the rigidity of cords. On water as a mover of machinery. On wind, as a mover of machinery, with Smeaton's rules relative to wind-mills. On the ſtrength of fired gun-powder. On ſteam, as a mover of machinery, with the reſults of Bettancourt and Dalton. On animal ſtrength, men and horſes."

As it would protract the preſent account to too great a length, if we attempted to notice all the particulars that are contained in this practical part of the work, we ſhall only endeavour to give an idea of the whole, by means of ſome general remarks, after a conciſe deſcription of its materials.

This author commences by an enumeration of the general uſes of machines, and by recommending to the young engineer

engineer a ſtrict attention to the ſimplicity of machines; juſtly obſerving, that part of the power is loſt by the interpoſition even of the ſimpleſt machines; but in more complicated machines, that loſs of power, which ariſes from friction, ſtiffneſs of materials, &c. is indeed very great. He then proceeds to ſhow how a rotatory motion may be produced by means of a reciprocating one, how to communicate motion in any direction by wheels, and to conſtruct the wheels proper for the purpoſe; how to regulate any motion ſo as to render it uniform, and ſo forth.

As moſt of the propoſitions laid down in the firſt volume take no notice of friction and the ſtiffneſs of ropes; and as the effect of machines is in great meaſure obſtructed by thoſe cauſes, this author has given a very good account of the experiments made by various ingenious perſons, for aſcertaining the influence of thoſe obſtructions under different circumſtances; ſuch as the difference of materials, difference of weight or preſſure, &c.

The greateſt, and by no means the leaſt uſeful, part of theſe practical mechanics, relates to the moving power; and in this Mr. G. gives a conciſe, but clear and comprehenſive view of all the particulars, which have, by long continued experience, been aſcertained, or that appear worthy of attention concerning the force of human beings, and of horſes, of water, of wind, of ſteam, &c. The reſults of experiments are ſtated in tables or otherwiſe, ſome contradictory aſſertions are in a great meaſure reconciled, and the opinions of the moſt accurate and experienced philoſophers, and engineers are introduced. The following ſpecimen is extracted from page 75, where this author ſpeaks of the power of the horſe.

"It has been ſtated by Deſaguliers (vol. I. page 251) and ſome others, that a horſe employed daily in drawing nearly horizontally can move, during eight hours in the day, about 200lb. at the rate $2\frac{1}{2}$ miles per hour, or $3\frac{2}{3}$ feet per ſecond. If the weight be augmented to about 240 or 250lbs. the horſe cannot work more than ſix hours a day, and that with leſs velocity. And in both caſes, if he carry ſome weight, he will draw better than if he carried none. Mr. Sauveur eſtimates the mean effort of a horſe at 175 French, or 189 averd. pounds, with a velocity of rather more than three feet per ſecond: and this agrees very nearly with our deduction in art. 378, vol. I. But all theſe are probably too high to be continued for eight hours, day after day; for in our inveſtigation juſt referred to, we aſſumed ten feet per ſecond, as the utmoſt walking velocity of a horſe; a velocity which we conceive no horſe would be able to continue long.

long. In another place Deſaguliers ſtates the mean work of a horſe as equivalent to the raiſing a hogſhead full of water (or 550lbs) fifty feet high in a minute. But Mr. Smeaton, to whoſe authority much is due, aſſerts, from a number of experiments, that the greateſt effect is the raiſing 550lb. forty feet high in a minute. And, from ſome experiments made by the Society for the Encouragement of Arts, under the direction of their late able Secretary, Mr. S. Moore, it was concluded that a horſe, moving at the rate of three miles an hour, can exert a force of eighty pounds."

The deſcription of machines occupies about five-ſixths of the ſecond volume, and they are arranged in alphabetical order; ſo that air pump comes firſt, then follows Anemometer, Atwood's machine, balance, &c. Among thoſe deſcriptions we find moſt of the lateſt diſcoveries and improvements, not barely deſcribed with reſpect to the mechaniſm, but likewiſe examined concerning their advantage or diſadvantage over machines, their real power, and other particulars; to a great many of thoſe deſcriptive articles, a ſhort hiſtory of the original diſcovery, together with the ſubſequent improvements, is prefixed; ſo that all together it contains a reaſonably good hiſtory of mechanical contrivances. The number of machines or mechanical contrivances, which are deſcribed in this volume, exceeds 150.

Having now given as conciſe an account of this rather extenſive publication as ſeemed practicable; we ſhall, with the like brevity, expreſs our opinion with reſpect to the whole.

In a ſubject ſo intricate, ſo various, and ſo intereſting, as that of mechanics, where much mathematical reaſoning, theory and experience, hiſtorical information and modern practice, opinions and hypotheſes, demand the ſtricteſt attention on the part of the author, it is hardly to be expected that the careful examination of a diſcerning reader ſhould not find ſome defects, irregularities, or errors, eſpecially in a firſt edition. And ſuch in fact is the caſe with the preſent work; yet it muſt be confeſſed that thoſe defects, &c. are, upon the whole, not very material. As an elementary work, this treatiſe on mechanics is by far preferable to any other work extant, at leaſt in the Engliſh language. The ſtyle is perſpicuous, the arrangement of materials is, in very few places, ſuſceptible of improvement; the information it contains is extenſive, and the plates are elegant; we do not, therefore, heſitate to recommend it to the attention of the ſcientific world; and, with reſpect to any defects, we are perſuaded that the author will endeavour to remove them

them in a ſubſequent edition; for he concludes his preface with the following modeſt and ſatisfactory paſſage.

"Although," he ſays, "I have ſometimes pleaſed myſelf with imagining I have ſtruck out a more ſatisfactory illuſtration, or a more convincing demonſtration, than has been uſually given, I have too frequently found it neceſſary to reſt below that perfection which I had previouſly fancied within my reach. I am conſcious of ſome deficiencies and of ſome miſtakes in arrangement, eſpecially in the ſecond volume, which were diſcovered too late to be rectified. I hope, however, none of them will be found of much conſequence. Other miſtakes, it may be apprehended, will be detected by the acute reader. I ſhall rejoice if theſe are but few and of ſlight importance. Every exertion has been made on my part to render the performance correct, perſpicuous, and uſeful; and if the candid examiner ſhould find, that in the main it poſſeſſes theſe properties, I ſhall hope to eſcape ſevere cenſure for ſome imperfections which my want of abilities, not want of care, may have permitted to meet the eye of the public."

ART. III. *Magna Britannia; being a Conciſe Topographical Account of the ſeveral Counties of Great Britain. By the Rev. Daniel Lyſons, A M. F.R.S. F.A. and L.S. Rector of Rodmarton in Glouceſterſhire; and Samuel Lyſons, Eſq. F.R.S. and F.A.S. Keeper of His Majeſty's Records in the Tower of London.* 4to. 742 pp. with many plates, 8l. 3s. Cadell and Davies. 1806.

THIS work comes forward with peculiar recommendations, and cannot fail to excite a general intereſt. It fills up an hiatus in Engliſh literature, and as far as can be concluded from this firſt ſpecimen, it promiſes to fill it up effectually. The county hiſtories, which are at all popular, or deſerve to be ſo, are remarkably ſcarce and dear, or exceedingly voluminous. Chauncy's Hiſtory of Hertfordſhire ſells for the enormous price of twenty-five guineas, and is not frequently to be had even on theſe terms. Mr. Nichols's excellent Hiſtory of Leiceſterſhire already extends to five bulky folio volumes, nor is it yet finiſhed, and as much may be obſerved of ſeveral others. Camden's Britannia, however well executed, ſtill exhibits but a partial view of each particular county. The preſent undertaking is calculated to obviate both theſe difficulties; and by repreſenting each county, not in the minute form required in a ſpecific work of topography, and yet in detail far leſs compreſſed than the Britannia, will be found, it cannot be doubted,

doubted, adequate to communicate an accurate deſcription and illuſtration of Great Britain.

The gentlemen who have ſubmitted to the execution of this by no means inconſiderable labour, have already proved themſelves well qualified for it. It is unneceſſary to ſay more, as the ſpecimens we are about to ſubjoin will be a ſufficient teſtimony of their indefatigable diligence, their judgment, and general ability.

The arrangement they have thought proper to adopt is alphabetical, and thus the counties deſcribed in this firſt volume are Bedfordſhire, Berkſhire, and Buckinghamſhire. It is certainly not a little remarkable that of theſe three counties there are no hiſtories. The labour of collecting materials, and the time occupied in arranging and compreſſing them, has unavoidably protracted the publication of this firſt part. The collections, as is properly obſerved in the advertiſement, muſt have been nearly the ſame as for ſo many county hiſtories.

We ſhall tranſcribe a ſpecimen from each of the three counties, which as they ſeem to require little or no comment from us, may properly be left to the reader's deciſion as to their claims to commendation.

And firſt of Bedfordſhire, where it ſhould appear, we cannot poſſibly do better than take as an example the very firſt pariſh which occurs, and this is

"AMPTHILL, anciently *Ametulle*, in the hundred of Redbornſtoke, and deanery of Flitt, is a ſmall neat town, pleaſantly ſituated, but in a ſandy ſoil. Its earlieſt charter for a market bears date 1219 *; it was then held, as it ſtill is, on Thurſdays. It was confirmed by a ſubſequent charter in 1242 †, with the grant of a fair on the feſtival of St. Mary Magdalen. The only fair now held is on the 4th of May. The market is not conſiderable. The town has been much improved by the removal of ſome old houſes which ſtood very incommodiouſly in the market-place, where there is now a pump with an obeliſk, erected by the Earl of Offory in 1785. There is no town-hall or other public building; the court of the honour is held in a mean old room called the Moot-houſe, which, although ſmall, may have been uſed occaſionally as a court of juſtice. The aſſizes are ſaid to have been held there in 1684, having been removed thither, as it is ſaid, through the intereſt of the Earl of Ayleſbury: the Epiphany ſeſſions were certainly held there that year ‡. The

* "Fin. Rot. 3 Hen. III."

† "C. 26 Hen. III."

‡ "Biograph. Brit. laſt Edition, vol. i. p. 607, *notes*."

number

number of inhabited houſes within the pariſh of Ampthill in 1801, according to the returns made under the Population Act, was 237; of inhabitants 1234. The manor of Ampthill, at the time of the Norman ſurvey, belonged to the baronial family of Albini, from whom it paſſed by female heirs to the St. Amands, and Beauchamps *. William Beauchamp, who in right of his wife enjoyed the barony of St. Amand, conveyed Ampthill, in 1441, to Sir John Cornwall †, a diſtinguiſhed military character in the reigns of Henry IV. and Henry V. By his gallant behaviour in a tournament at York, in 1401, he won the heart of Elizabeth, the King's ſiſter, then the widow of John Holland, Earl of Huntingdon and Duke of Exeter. In the glorious battle of Agincourt he was one of the choſen officers who had the poſt of honour with the Duke of York in the van ‡. Leland ſays, that he "builded the caſtelle of Antehill of ſuch ſpoils as it is ſaid he won in France." It was not till 1432 that he was created Lord Fanhope, and in 1433 Baron of Milbrook. The account which the learned antiquary above mentioned gives from hearſay, of the manner in which Lord Fanhope's lands came to the crown, and of their being granted by Edward IV. to Lord Grey of Ruthin, as a reward for the part which he took in the battle of Northampton, appears to be wholly erroneous, as Lord Fanhope died in peace ſeventeen years before that battle, at Ampthill caſtle §, whither he had retired after the death of his only legitimate ſon, who was ſlain in France. In 1453, ten years after the death of Lord Fanhope, Henry Duke of Exeter, his wife's ſon, entered into a bond of 6000 marks to abide by the arbitration of Sir Thomas Bourchief reſpecting the manor of Ampthill and other eſtates ‖. What became of it immediately after, is uncertain. The Duke of Exeter died in extreme poverty. The manor is next to be traced to the noble family of Grey, but whether they became poſſeſſed of it by grant or purchaſe does not appear. Reginald Grey, Earl of Kent, was poſſeſſed of it in 1524. Not long after this it came into the King's hands, probably by an exchange, and was made an honour by act of Parliament. Queen Catherine of Arragon reſided at Ampthill whilſt the buſineſs of the divorce was pending, and was cited thence to attend the commiſſioners at Dunſtaple, but refuſed to obey their ſummons ¶. No accounts of Ampthill Caſtle, or its inhabitants, are to be diſcovered during the ſubſequent reigns; and it is moſt probable that it was ſuffered to go to decay. The ſurvey made by order of Parliament

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* "Bedfordſhire Eſcheats, and Dugdale's Baronage."
† "Clauſ. Rot. 19 Hen. VI." ‡ "Dugdale."
§ "Eſcheat, 22 Hen. VI."
‖ "Cl. 31 Hen. IV." ¶ "Holinſhed."

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in 1649, ſpeaks of it as having been long ago totally demoliſhed. When Fuller, in his "Worthies," mentions Ampthill as one of thoſe three which carried away the credit among the houſes of the nobility in Bedfordſhire, he meant Houghton Park, then (1662) the ſeat of the Earl of Ayleſbury, and ſituated partly in Ampthill pariſh. We are told by Oſhorn, in his Memoirs of King James's reign, that the honour of Ampthill, no ſmall preſent to be made at one time, as the writer obſerves, was given by that monarch to the Earl of Kelly. It ſoon reverted to the crown. In 1612, Thomas Lord Fenton, and Elizabeth his wife, reſigned the office of high ſteward of the honour of Ampthill to the king. The following year the cuſtody of the great park was granted to Lord Bruce, whoſe family became leſſees of the honour *. The leaſe continued in that noble family till 1738, when it was purchaſed by the Duke of Bedford. In the 17th century the Nicolls's were for many years leſſees of Ampthill Great Park, under the Bruce's, who reſerved to themſelves the office of maſter of the game. The Nicolls's reſided at the Great Lodge, or capital Manſion, as it is called in the ſurvey of 1649. After the reſtoration, Ampthill Great Park was granted by Charles II. to Mr. John Aſhburnham, as a reward for the faithful ſervices which he had rendered to that monarch and his father †. In 1720 it was purchaſed of the Aſhburnham family by Lord Viſcount Fitzwilliam, who ſold it in 1736 to Lady Gowran, grandmother of the preſent noble owner, John, Earl of Upper Oſſory, who, in 1808, became poſſeſſed of the leaſe of the honour of Ampthill, by exchange with the late Duke of Bedford. The ſite of Ampthill caſtle, which Leland deſcribes as "ſtanding ſtately on a hill, with a four or five faire towers of ſtone in the inner warde, beſides the baſſe courte," has been denoted by a Gothic column, erected in 1770, by the Earl of Oſſory. It is inſcribed with the following lines, from the pen of the late Earl of Orford:

"In days of yore here Ampthill's towers were ſeen,
The mournful refuge of an injur'd queen;
Here flow'd her pure but unavailing tears,
Here blinded zeal ſuſtain'd her ſinking years:
Yet Freedom hence her radiant banner wav'd,
And love aveng'd a realm by prieſts enſlav'd.
From Catherine's wrongs a nation's bliſs was ſpread,
And Luther's light from Henry's lawleſs bed."

The preſent manſion at Ampthill is ſituated near the foot of the hill, yet ſufficiently elevated to command a proſpect over the

* "Duke of Bedford's Records." † "Lord Oſſory's Papers."

vale

vale of Bedford, broken by the fine trees in the park. It was built about the year 1694, by the firſt Lord Aſhburnham. The Earl of Oſſory has a ſmall collection of pictures at Ampthill; amongſt which may be noticed an original portrait of Sterne, by Sir Joſhua Reynolds. This manſion felt very ſeverely the effects of the dreadful ſtorm on the 19th of Auguſt 1800: not leſs than 700 panes of glaſs were broken in the weſt front by the hail-ſtones; which, by perſons of the ſtricteſt veracity, were affirmed to have been ſeven inches in circumference, and of a flat form. The town of Ampthill, and many of the neighbouring villages, were in an equal degree ſufferers; ſcarcely a window, which was expoſed to the ſtorm, eſcaped being broken.

"The grounds of Ampthill, which are diſpoſed on a ſteep natural bank behind the houſe, afford ſome very beautiful ſcenery. A ſurvey of Ampthill Park, taken by order of Parliament in 1653, deſcribes 287 trees as being hollow, and too much decayed for the uſe of the navy. Theſe oaks, thus ſaved from the axe by the Commiſſioners' report, remain to the preſent day; and, by their picturesque appearance, contribute much to the ornament of the place.

"The church of Ampthill contains little that is remarkable. The figures of Lord Fanhope and the Dutcheſs of Exeter, mentioned by Sandford, have been removed from the eaſt window of the aiſle. The only monument of note is that of Robert Nicolls, of Ampthill Park, Governor of Long Iſland, who, being in attendance on the Duke of York, was ſlain on board his ſhip in 1672. A cannon-ball, ſaid to have been that which occaſioned his death, is inlaid in the marble within the pediment; and on the moulding is this inſcription:

"Inſtrumentum mortis et immortalitatis."

The benefice is a rectory in the patronage of Lord Oſſory.

"In the year 1654, the name of Colonel Okey, the regicide, occurs in the pariſh regiſter, atteſting the celebration of marriages as a juſtice of peace. About that time he purchaſed the honour of Ampthill, as part of the confiſcated property of the crown *, and reſided, it is probable, at the Park. The ſignature of Edmund Wingate the arithmetician, occurs alſo as a juſtice the ſame year. He reſided at Woodend, in Harlington.

"About a mile from the town of Ampthill is an hoſpital, founded in 1690, by Mr. John Croſs, for twelve poor men and a reader, and for four poor women. The reader has fifteen pounds per annum, the others ten pounds. They muſt be unmarried. The Vice Chancellor of the Univerſity of Oxford, and the Biſhop of that Dioceſe, are viſitors." P. 36.

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* "Browne Willis's Papers in the Bodleian Library."

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As a ſpecimen of the deſcription of Berkſhire, we ſhall take part of what the authors ſay of Reading.

" Reading has had a market of much note, from time immemorial. It is a great mart for corn, of which 50,000 quarters are ſaid to be ſold annually. The chief corn market is on Saturday. The Wedneſday's market is chiefly for butchers' meat, and other proviſions. There are four annual fairs, Feb. 2, May 1, July 25, and Sept. 21. Many thouſand tons of cheeſe are brought to the September fair, from the dairy country, and ſold in the Forbery. The fair, on the 25th of July, (St. James's day,) was granted by a charter of King Henry II. The founder granted the abbot and convent a fair, at the feſtival of St. Lawrence, (Auguſt 10,) now diſuſed. A new market-houſe has lately been built for the ſale of butchers' meat and vegetables.

" The clothing manufacture is ſaid to have been introduced at Reading ſo early as the reign of Edward I. and many ſtories are told of Thomas Cole, a rich clothier of that period; it is certain that it flouriſhed in this town, during the 15th and 16th centuries: in the civil war it fell to decay, and never revived. There is now no manufacture of any conſequence carried on at Reading; but it is a place of great trade, which has of late years been much increaſed by the navigable canal, brought thither from Newbury. There are ſeveral excellent wharfs on the Kennet. The principal articles of exportation are hoops, bark, wool, corn, malt, and flour. The malting trade is very extenſive, and it is ſaid that upwards of 20,000 ſacks of flour are ſent annually to the metropolis. The high bridge over the Kennet was rebuilt in 1785; the ſame year the town was paved by act of parliament. The ſtreets are, for the moſt part, ſpacious and well built.

" The manor of Reading was given to the abbot and convent by the founder's charter. After the diſſolution, it was for ſome time in the crown, was ſettled on Anne of Denmark, Queen of James I. as part of her jointure, and, after her death, on Charles, Prince of Wales; who, ſome years after he came to the throne *, granted all manerial rights and privileges appertaining to the borough to the corporation.

" The manor of Colley, or Coley, was at an early period in the Vachells, an ancient family, who appear to have reſided at Reading as early as the year 1309. John Vachell was one of the knights of the ſhire in 1324: his grandſon, or great grandſon, ſettled at Coley; and it continued in his deſcendants † till the

* " Anno 1638."

† " It is probable, they were tenants of the abbey: after the diſſolution, (anno 1544), Henry VIII. granted to Thomas Vachell

the death of Tanfield Vachell eſq. one of the repreſentatives in parliament for the borough of Reading, which happened in 1705. After this, Coley came by purchaſe to Colonel Thompſon, whoſe daughter brought it in marriage to Sir Philip Jennings Clerk. It became afterwards, by purchaſe, the property of William Chamberlayne eſq. late ſolicitor to the treaſury, whoſe ſon has lately ſold it to John Mac Connell eſq. Coley-houſe, the family ſeat of the Vachells, was for a few days the reſidence of King Charles I. during the civil war *.

" The manor of Whitley, a conſiderable eſtate in the pariſh of St. Giles, which had belonged to the abbey of Reading, was granted by Queen Mary to Sir Francis Englefield; became afterwards the property of the Vachells; was included in Colonel Thompſon's purchaſe of the eſtates of that family, and has from him deſcended to the preſent proprietor, Miſs Frances Jennings.

" Whitley-Park (the abbot's park, mentioned by Leland, as being at the entrance of Reading town) was granted by Queen Elizabeth to Sir Francis Knollys. It was afterwards a ſeat of the Kendricks; William Kendrick eſq. of Whitley, was created a baronet in 1679: the title is extinct. Whitley-Park is now the property of Sir William Johnſon bart.

" The manor of *Southcote*, a hamlet in the pariſh of St. Mary, has belonged, for more than two centuries, to the family of Blagrave. The manor-houſe was built by John Blagrave, the mathematician: it is probable, that he purchaſed the manor of the Windſors, who poſſeſſed it as early as the year 1558 †. At a much earlier period it ſeems to have been in the family of Belet. Michael Belet had free-warren in Southcote in 1338 ‡. During the civil war, Southcote was the reſidence of Sir John Blagrave, nephew to the mathematician, at whoſe houſe the Earl of Eſſex is ſuppoſed to have been poſted on his advance to the ſiege of Reading. Daniel Blagrave, his younger brother, repreſented the borough of Reading in parliament; he was one of the judges of King Charles I. and, upon the Reſtoration, ſecured his ſafety by flight: the family is now extinct in the male line. The manor and manſion of Southcote, now unoccupied, are the property of John Blagrave eſq. of Calcot, in the pariſh of Tylehurſt, who married a daughter of the late Anthony Blagrave, of Southcote, the laſt heir male of that family. Mr. Blagrave,

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Vachell eſq. all the abbot and convent's lands in Coley, of which, by the name of the manor of Coley, he is ſtated to have died ſeiſed in 1554. The deſcendants of Mr. Vachell removed, after the ſale of Coley, to Cambridgeſhire and Northamptonſhire."

* " See p. 332."

† " Eſch. Ph. and Mary."

‡ " Cart. 12 Edw. III."

of Calcot, was the ſon of Thomas Blagrave eſq. of Watchfield, in Shrivenham, and, it is probable, was deſcended from a family of that name, who, at an early period, poſſeſſed the manor of Blagrave, in Lambourn. The Blagraves, of Southcote, are ſaid to have been deſcended from a Staffordſhire family.

"The manor or farm of Battle, in the pariſh of St. Lawrence, which had belonged to Reading abbey, was granted to Sir Francis Knollys, in whoſe family it continued, in a direct line, till the death of the late Sir Francis Knollys, of Fern-Hill, near Windſor. It is now the property of Francis Knollys eſq. late Francis Prankard, who ſucceeded in eſtabliſhing his claim to the eſtates of Sir Francis, as the neareſt of kin, in the female line, and has ſince taken the family name.

"There are three pariſh churches in the town of Reading, St. Lawrence's, St. Mary's, and St. Giles's.

"St. Lawrence's church appears to have been rebuilt, or conſiderably repaired, in 1434. Among the relicks belonging to this church in 1517, was "a gridiron of ſilver, gilt, with a bone of St. Lawrence therein, weighing three quarters of an ounce, the gift of Thomas Lynd eſq." In this church lies buried John Blagrave, the celebrated mathematician, author of the Mathematical Jewell, and other works, for which he engraved the plates himſelf; he died in 1611: his monument has his effigies, a half length, under an arch, habited in a cloak and ruff, holding a globe in one hand, and a quadrant in the other; underneath is the following inſcription:

"Johannes Blagravus,
Totus Mathematicus,
Cum matre ſepultus."

which he directed by his will: his heirs added ſome very indifferent Engliſh verſes. Mr. Blagrave bequeathed 100l. for the purpoſe of making a colonnade on the ſouth ſide of the church, which was performed by the corporation, purſuant to his intentions in 1619, as appears by an inſcription, in which the donor is ſtyled, "*Generoſus matheſioſque encomiis celeberrimus.*" The church contains no other monument worthy of notice. There are a few memorials for the Hungerfords, of Wiltſhire, and a quaint epitaph on a mural monument in the chancel, to the memory of Richard Fynnemore, or Finmore, brother, it is probable, of William Finmore, who lies buried at North Hinkſey *; and it ſeems to have been compoſed by the ſame hand who wrote the inſcription on his monument: "Under thy feet, reader, lie the remains of Richard Fynnemore, his father's Benjamin, and his brother's Joſeph; who, coming from Oxon to the burial of a friend, found here his own grave, Feb. 6, 1664."

* "See p. 294."

"St.

" St. Lawrence's is a vicarage without either tithes or glebe; before the reformation the vicar had his lodging in the abbey, the ſame allowance of bread and beer as the monks, ſeven-pence a week for his commons, 20s. yearly for his cloathing, a certain portion of dues and oblations, and a horſe kept for him in the abbey ſtables. The vicar's income now ariſes from the rent of pews, caſual emoluments, and a few ſmall benefactions. In 1640, the patronage was given by King Charles I. through the intereſt of Archbiſhop Laud, to the preſident and ſcholars of St. John's College in Oxford. Dr. John Pordage, who was vicar of St. Lawrence in 1645 and 1646, was an enthuſiaſt of much celebrity, Baxter places him at the head of the Behmeniſts; his ſon Samuel was a dramatic poet: Thomas Gilbert and Simon Ford, his ſucceſſors in the vicarage of St. Lawrence, were both writers; but their publications were not of much importance.

" The chapel of St. Edmund in this pariſh, near the weſt end of Friar-ſtreet, was built in 1204 by Lawrence Burgeſs, bailiff of Reading, by permiſſion of the abbot, on condition of his giving an endowment for its ſupport; the founder built a hermitage near it, in which he died. This chapel was defecrated in the time of Abbot Thorne, as appears by a memorial preſented againſt him, in 1479, to King Edward IV. for various inſtances of miſconduct: the memorial ſtates, that this chapel, wherein were laid the bones of many Chriſtian people, was then become a barn; it does not appear that it was ever reſtored to its former ſacred uſe. In 1546 it was repreſented in a ſurvey as a barn very neceſſary for the king's farm of Battle; this barn was ſtanding about 40 years ago.

" In the church-wardens' accounts for this pariſh, which begin in the reign of Henry VII. are many very curious entries, from which the following are ſelected; ſome of theſe are not printed among the copious extracts made by Mr. Coates for his Hiſtory of Reading.

" 1499. Payed for horſemete for the horſys for the kynges of Colen, on May-day, 6d.
" —— To mynſtrells the ſame day 12d.
" 1507. Paid for brede, ale, and beer, that longyd to the playe in the Forbery.
" —— Received Sunday before Bartholomew day for the play in the Forbery, 23s. 8d.
" 1514. Payd for a gallon of ale, for the ringers at the death of the king of Scots, 2d.
" 1516. Received of the young men for the kyng play, 43s. 11d.
" 1518. ——of the tree of the kyng play, late ſtonding in the mercat place, 12d.
" 1528. Received of the kyng game at Whytſontide, 42s. 9d.

"1541. Paid to Loreman for playing the p'phett (prophet) on Palm Sunday, 2d.

"1543. Paid for horſe heyr to the dean, and for his labour to play the play in th' abbaye."

"It appears that, ſo lately as Queen Elizabeth's reign, the church-wardens made gatherings at the king's ale. Theſe extracts illuſtrate what is called the king-game, or Kingham, in the church-wardens' accounts at Kingſton upon Thames *. The kings of Cologne are, by a legend of the Romiſh church, ſuppoſed to be the wiſe men who made their offerings to the infant Jeſus, and afterwards travelled to Cologne, where they were all buried: this legend gave riſe to a kind of rude drama, which ſeems to have been a great favourite both before and after the Reformation. The king play is mentioned alſo in the church-wardens' account for the pariſh of St. Giles: thoſe for the pariſh of St. Mary make mention of gatherings at May-games and morrice dances, and at Hoctyde.

"St. Mary's church was rebuilt about the year 1551; moſt of the materials for that purpoſe were purchaſed from the abbey-church, then pulled down. In this church is no monument worthy of notice, excepting that of William Kenrick, or Kendrick, ſaid to be deſcended from the Saxon kings; he was brother of John Kendrick, the great benefactor to this town, and grandfather, it is probable, of Sir William Kendrick, created a baronet in 1679; the monument is the work of John and Matthias Chriſtmas, two brothers, who were artiſts of ſome eminence in the reign of King Charles I.

"Sir Francis Engleſield having, in 1545, purchaſed the impropriate rectories of this pariſh and St. Giles's, with that of the neighbouring pariſh of Tylehurſt, gave them, in 1556, to their reſpective churches for the celebration of maſſes and obits; for which reaſon they became forfeited to the crown, in the firſt year of the reign of Queen Elizabeth. In 1573 the queen granted the great and ſmall tithes of St. Mary's and St. Giles's to the reſpective vicars of the ſeveral pariſhes and their ſucceſſors. Both theſe endowed vicarages are in the gift of the crown.

"Chriſtopher Fowler, vicar of St. Mary's, who was ejected for nonconformity in 1662, wrote ſeveral controverſial tracts; his ſucceſſor, Peter Mews, who had been an officer in the royal army, was afterwards biſhop of Wincheſter: after his promotion to that ſee he did ſignal ſervice in his old profeſſion, having the command of the artillery in the battle fought with the Duke of Monmouth's army at Sedgmoor. He quitted this vicarage in 1667, being ſucceeded by Dr. William Lloyd, afterwards biſhop

* "See Environs of London, vol. I."

of

of Worceſter. The three following vicars, William Reeves, Francis Fox, and Dr. Robert Bolton, were all authors, their works being for the moſt part on theological ſubjects. Dr. Bolton publiſhed alſo ſome treatiſes on the prevailing vices of the age, and eſſays on the employment of time, very popular in their day.

"Mr. John Kendrick, in 1624, left the ſum of 250l. to be laid out in lands for the purpoſe of maintaining daily prayers in this church at ſix o'clock in the morning. Mrs. Elizabeth Thorne gave 100l. for the ſame purpoſe.

"There is an Anabaptiſt meeting in this pariſh, eſtabliſhed in 1655, which has a ſmall endowment, with a houſe and burial ground, and three other meeting-houſes for the Independents and Methodiſts.

"St. Giles's church contains little that is remarkable; the ſpire, which is 70 feet in height, being of Riga fir, covered with copper, was built in 1790, at the expence of 573l. 19s. Among the monuments are thoſe of Dr. Nathaniel Reſbury, a controverſial writer, who died in 1711; and the Hon. William Bromley Cadogan, the late vicar, a popular divine amongſt thoſe of the Calviniſtic perſuaſion.

"Reading has given birth to ſeveral eminent perſons; Sir Thomas White, founder of St. John the Baptiſt's College in Oxford, is ſaid by ſome to have been born there, being the ſon of William White, a clothier, who removed thither from Rickmanſworth *; to which place Fuller attributes the honour of his birth. Archbiſhop Laud was born at Reading in 1573, being the ſon of William Laud, a clothier, who reſided in Broad-ſtreet. In anſwer to a ſpeech of Lord Say, who had reproached him with the obſcurity of his birth, the archbiſhop ſaid: "It is true I am a man of ordinary, but very honeſt, birth; and the memory of my parents ſavours very well to this day in the town of Reading, where I was born; neither was I ſo meanly born as perhaps my lord would inſinuate, for my father had borne all offices in the town, ſave the mayoralty †." John Blagrave, the mathematician, is ſuppoſed to have been a native of Reading; but, perhaps, it is equally probable that he was born at Bulmarſh, the ſeat of his father, in the pariſh of Sunning. Joſeph Blagrave, an aſtrological writer, who does not appear to have been any relation to the mathematician, was born in the pariſh of St. Giles, in 1610. Sir Thomas Holt, Recorder of Reading (miſtaken by ſome writers for Lord Chief Juſtice Holt), Sir John Barnard, the celebrated alderman of London; James Merrick, the tranſlator of the Pſalms; William Baker, a learned printer; Sir

* "See Coates's Hiſtory of Reading, p. 405."
† "Ibid. p. 411."

Conſtantine Phipps, Lord Chancellor of Ireland; and Dr. Phanuel Bacon, author of ſome dramas and ſeveral pieces of humour, were all natives of Reading. P. 340."

Mr. Browne Willis had, it ſeems, made very conſiderable collections for the Hiſtory of the County of Buckinghamſhire; but no more was publiſhed than an account of the town and hundred of Buckingham. What is ſaid in this part of the work of Eton and its celebrated ſchool will, we ſhould think, be as amuſing and intereſting to the reader as any we can ſelect.

"ETON, in the hundred of Stoke and deanery of Burnham, is ſeparated from Windſor, in Berkſhire, by the river Thames, being 22 miles diſtant from London: it is chiefly noted for its college, founded by King Henry VI. in the year 1440, for a provoſt, ten prieſts, four clerks, ſix choriſters, twenty-five poor grammar-ſcholars, and twenty-five poor men. Henry Sever was the firſt provoſt; his ſucceſſor was William Waynfleet, founder of Magdalen College, in Oxford. This foundation was particularly excepted in the act for the diſſolution of colleges and chantries, in the reign of King Edward VI. Its eſtabliſhment, however, has been ſomewhat altered, and it conſiſts now of a provoſt, ſeven fellows, two ſchool-maſters, two conducts, ſeven clerks, ſeventy ſcholars, and ten choriſters, beſides inferior officers and ſervants. The annual election of ſcholars to King's College, in Cambridge, founded by the ſame monarch, takes place about the end of July, or the beginning of Auguſt, when twelve of the head boys are put on the roll to ſucceed at King's College, as vacancies happen. The average number of vacancies is about nine in two years: at 19 years of age the ſcholars are ſuperannuated. Eton College ſends two ſcholars to Merton College, in Oxford, where they are denominated poſt-maſters, and has a few exhibitions of 21 guineas each, for its ſuperannuated ſcholars, towards whoſe aſſiſtance Mr. Chamberlayne, a late fellow, has bequeathed an eſtate of 80l. *per annum* after the death of his widow. The ſcholars elected to King's College ſucceed to fellowſhips at three years ſtanding. The independent ſcholars at Eton, commonly called *Oppidans*, are very numerous, this ſchool having been long ranked among the firſt public ſeminaries in this or any other country. The average number of independant ſcholars, for ſome years paſt, has been from 300 to 350: when Dr. Barnard was maſter, under whom the ſchool was more flouriſhing perhaps than at any other period, the number at one time exceeded 520. To enumerate all the Etonians who have become eminent in the republic of letters, or have diſtinguiſhed themſelves as lawyers, ſtateſmen, or divines, would be no eaſy taſk. From Harwood's *Alumni Etonenſes*, which is confined to ſuch ſcholars as have been on the foundation, may b collected, among others, the names of biſhop Fleetwood, biſhop Pearſon,

Pearſon, the learned John Hales, Dr. Stanhope, Sir Robert Walpole, and the late Earl Camden. Among ſuch celebrated characters as have received their education at Eton, but not on the foundation, more immediately occur to notice the names of Outred the mathematician, Boyle * the philoſopher, Waller the poet, the late Earl of Chatham, Horace, Earl of Orford, Gray, Weſt, and the late learned Jacob Bryant. A conſiderable number of the literary characters of the preſent day, as well as of thoſe who are highly diſtinguiſhed in public life, have received their education at this celebrated ſeminary of learning.

" Before we diſmiſs the ſubject of Eton School, the ancient cuſtom of the proceſſion of the ſcholars *ad montem* may be thought not undeſerving of notice. This proceſſion is made every third year on Whit-Tueſday, to a *tumulus* near the Bath road, which has acquired the name of Salt-hill, by which alſo the neighbouring inns have been long known. The chief object of the celebrity is to collect money for *ſalt*, as the phraſe is, from all perſons preſent, and it is exacted even from paſſengers travelling the road. The ſcholars who collect the money are called ſalt-bearers, and are dreſſed in rich ſilk habits. Tickets inſcribed with ſome motto †, by way of paſs-word, are given to ſuch perſons as have already paid for *ſalt*, as a ſecurity from any further demands. This ceremony has been frequently honoured with the preſence of his majeſty and the royal family, whoſe liberal contributions, added to thoſe of many of the nobility and others, who have been educated at Eton, and purpoſely attend the meeting, have ſo far augmented the collections, that it has been known to amount to more than 800l. The ſum ſo collected is given to the ſenior ſcholar who is going off to Cambridge, for his ſupport at the univerſity. It would be in vain perhaps to endeavour to trace the origin of all the circumſtances of this ſingular cuſtom, particularly that of collecting money for *ſalt*, which has been in uſe from time immemorial. The proceſſion itſelf ſeems to have been coeval with the foundation of the college, and it has been conjectured with much probability, that it was that of the *bairn* or *boy*-biſhop ‡. We have been informed, that originally it took place on the 6th of

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* " Boyle was offered the provoſtſhip, but declined accepting it; upon which Waller was actually appointed, but the chancellor refuſed to ſet his ſeal to the appointment, it being contrary to the Statutes (although there had been ſeveral precedents for it) that a layman ſhould hold the office."

† " One of the moſt appropriate perhaps, was " *Mos pro lege.*"

‡ " This part of the ceremony has been ſuppoſed by ſome to have originated from an ancient practice among the friars of ſelling conſecrated ſalt."

December, the feſtival of St. Nicholas the patron of children; being the day on which it was cuſtomary at Saliſbury, and in other places where the ceremony was obſerved, to elect the *boy*-biſhop, from among the children belonging to the cathedral *. In the voluminous collections relating to antiquities bequeathed by Mr. Cole, (who was himſelf of Eton and King's College,) to the Britiſh Muſeum, is a note, in which it is aſſerted, that the ceremony of the *bairn*, or *boy*-biſhop, was to be obſerved by charter, and that Geffrey Blythe, biſhop of Litchfield, who died in 1530, bequeathed ſeveral ornaments to King's College and Eton, for the dreſs of the *bairn*-biſhop. From whence the induſtrious antiquary procured this information, which if correct would end all conjecture on the ſubject, does not appear. We cannot learn that there are any documents in ſupport of it at King's College or at Eton, and the prerogative court of Canterbury, as well as the regiſtries of the dioceſes of London, Cheſter, and Litchfield, where alone there is any probability of its being regiſtered, have been ſearched in vain for biſhop Blythe's will. Within the memory of perſons now living, it was a part of the ceremony at the *montem*, that a boy dreſſed in a clerical habit, with a wig, ſhould read prayers. The cuſtom of hunting a ram, by the Eton ſcholars, on Saturday in the election week, ſuppoſed to have been an ancient tenure, was aboliſhed by the late provoſt, Dr. Cooke.

"Eton College conſiſts of two quadrangles. In the firſt is the ſchool, the chapel, and lodgings for the maſters and ſcholars. The other is occupied by the library, the provoſt's lodgings, and the apartments of the fellows. The chapel, as far as relates to its external appearance, is a very handſome Gothic ſtructure; the inſide has none of that ornamental architecture, ſo much admired in King's College chapel at Cambridge, to which this has ſometimes been compared, but is quite plain, and has been much diſfigured by ſome injudicious alterations, which were made in the beginning of the laſt century, when ſeveral of the old monuments were removed, and others concealed behind the wainſcot then placed at the eaſt end, by which alſo was hid a Gothic altarpiece, of ſtone, enriched with niches. The whole length of the chapel is 175 feet, including the ante-chapel, which is 62 feet in length. Among the eminent perſons who lie buried in this chapel, are Richard Lord Grey of Wilton, Henchman to King Henry VIII.; John Longland, biſhop of Lincoln, con-

* "This mock dignity laſted till Innocents day; during the intermediate time the boy performed various epiſcopal functions, and if it happened that he died before it was expired, he was buried with the ſame ceremonials which were uſed at the funeral of a biſhop."

feſſor to that monarch; Sir Henry Saville, the learned warden of Merton, and provoſt of this college, who founded the Savilian profeſſorſhips of aſtronomy and geometry at Oxford; Sir Henry Wotton, an eminent ambaſſador and ſtateſman, who was alſo provoſt of Eton; Francis Rowſe, a diſtinguiſhed writer among the puritans, and one of the lords of Cromwell's upper-houſe, who died provoſt of Eton in 1658; Dr. Alleſtree, provoſt of Eton, (an eminent royaliſt,) who built the new or upper ſchool, with the cloiſters beneath, at the expence of 1500l. and died in 1680; and Nathaniel Ingelo, who died in 1683. The monuments of ſome of the above-mentioned perſons are not now to be ſeen. Sir Henry Wotton's tomb has the following ſingular inſcription:

"Hic jacet hujus ſententiæ primus auctor—
Diſputandi pruritus ſit eccleſiarum ſcabies."
"Nomen alias quære."

"Dr. Ingelo was author of a romance, called Bentevolio and Urania, which is alluded to in the following ſingular paſſage of his epitaph.—"*Cujus ſtylus, dum dramate pietatem ad Chriſti morem ſuaviter inſinuat, an ingenioſus an patheticus ſit magis, viciſſim acriter et diu contenditur; quâ lite nondum ſopitâ, feliciter quieſcit autor eruditus beatam præſtolans reſurrectionem, donec deciſionis dies ſupremus illuxerit.*" In the ante-chapel is a ſtatue of the founder, by Bacon, erected in 1786, the ſum of 600l. having been bequeathed for that purpoſe, by the Rev. Edward Betham, fellow of the college, who died in 1783; and a monument of the young earl of Waldegrave, who was drowned when at Eton ſchool in 1794. In the ſchool-yard is another ſtatue of the founder in bronze, erected at the expence of Provoſt Godolphin. In the cemetery belonging to the college is the tomb of the learned John Hales.

"The library of Eton College contains a very large and valuable collection of books, having been from time to time enriched by munificent bequeſts, particularly by the library of Dr. Waddington, biſhop of Cheſter, conſiſting chiefly of divinity; that of Mr. Mann, maſter of the charter-houſe; that of Richard Topham eſq. formerly keeper of his Majeſty's records in the Tower, chiefly remarkable for its fine editions of the Claſſics; and that of the late Anthony Storer eſq. containing a great number of early printed and rare books, in various departments of literature, a fine ſet of Aldus's, and many ſcarce editions of the Claſſics, particularly a very rare copy of Macrobius, and a large collection of engraved portraits and other valuable prints, excluſive of what had been bound up at a great expence, with various hiſtorical and topographical works, which formed part of his library. Mr. Topham's collection compriſes alſo ſome very valuable engravings, drawings by the old maſters, medals,

medals, &c. Mr. Hetherington bequeathed the ſum of 500l. to the college, to be expended in books.

" In the provoſt's lodgings are portraits of Queen Elizabeth, Sir Thomas Smith, a learned ſtateſman, who was provoſt of the college, Sir Robert Walpole, Provoſt Stewart, clerk of the cloſet to King Charles I. Sir Henry Saville, Sir Henry Wotton, Francis Rowſe, and ſeveral other provoſts of the college: here is alſo a picture, ſaid to be a portrait of Jane Shore.

" In 1452, the college had a charter for a market on Wedneſdays, at Eton, with conſiderable privileges *, but it has been long diſuſed. Two fairs were granted by the charter of 1444: one for the three days following Aſh-Wedneſday; the other for ſix days following the 13th of Auguſt. There is now only one fair held on Aſh-Wedneſday.

" The manor of Eton was acquired by the college in the reign of Edward IV. of the Lovel family, who inherited it through female heirs from the families of Fitz-Other, Hodenge, Huntercombe, and Scudamore. The manor of Eton-Stockdales *cum* Cole-Norton, in this pariſh, was for ſeveral centuries in the Windſor family. During the laſt century it has been ſucceſſively in the families of Ballard, Waſſell, and Buckle, and is now the property of John Penn eſq. of Stoke-Park. The pariſh church of Eton, called in ancient records Eton-Gildables, having been ſuffered to fall to decay, the inhabitants are permitted to attend divine ſervice in the college chapel. The provoſt of Eton is always rector, and has archidiaconal juriſdiction within the pariſh. There is a chapel of eaſe in the town, ſerved by one of the conducts of the college: it was built for the uſe of the inhabitants, by William Hetherington, the munificent benefactor to the blind and poor of other deſcriptions, who had been one of the fellows of Eton." P. 556.

We now take our leave of this important and valuable work for the preſent, but not without reluctance, and certainly with a very anxious wiſh for its ſucceſsful proſecution. The errors we have noticed have been few and inſignificant. It is a matter of ſome delicacy and no little judgment to ſteer clear between the two extremes of dilating, more than is neceſſary, and of too minute and partial a compreſſion. In the inſtances we have given by way of ſpecimen, many things occur to us which ſome perſons may think deſerved mention. The groves of Ampthill have been celebrated by various poets, and by one beautiful copy of verſes, by the late Lord Orford of Strawberry hill. Of Reading alſo there are a few particulars which enquiring readers will expect in vain.

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* " See Cart. 27-39 Hen. VI."

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If we are not miſtaken there are many curious and memorable incidents involved in the hiſtory of the Forbery. Of Eton alſo, it would have been eaſy enough for the authors to have exhibited much various anecdote and miſcellaneous matter. But our opinion is, they have performed the part they had undertaken, and have performed it well. This volume is embelliſhed by twelve plates, illuſtrative of Bedfordſhire, by nineteen of Berkſhire, and by thirteen of Buckinghamſhire. The maps prefixed to each county are executed with remarkable neatneſs and elegance. It ſhould have been obſerved, that the plates are both deſigned and etched by Mr. S. Lyſons. They who wiſh to have the work perfect and elegant as poſſible, have the opportunity of purchaſing of the publiſhers of this volume, a ſet of finiſhed engravings ſelected from the counties of Bedfordſhire, Berkſhire, and Buckinghamſhire, executed by the late Mr. William Byrne, from drawings by the beſt maſters. It may be added, that this volume, though high in price, may, from its magnitude and embelliſhments, be conſidered as remarkably cheap.

ART. IV. *Eſſays, biographical, critical, and hiſtorical, illuſtrative of the Tatler, Spectator, and Guardian. By Nathan Drake, M. D. Author of Literary Hours, &c. In three Volumes.* 12mo. 470, 352, and 401. pp. 11. 4s. Sharpe. 1805.

NOTHING can be more pleaſing, than to watch the gradual riſe of an author to eminence; from the juvenile attempts, which mark ingenuity and the love of letters, to the maturity of his taſte, ſkill, and judgment in writing.—This progreſs we have ſeen in Dr. Drake, whoſe *Poems* in 1793 came, with ſucceſs, before our then recent tribunal *; whoſe *Literary Hours* were approved by us in 1799 †; and again, with much improvement and addition, in 1804 ‡. But we have here a work ſtill more creditable to his abilities, and critical powers; and one which is the more intereſting, becauſe it forms an elegant and appropriate monument to ſome of the beſt geniuſes of Britain.

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* Brit. Crit. vol. ii. p. 261. † Vol. xiv. p. 598.
‡ Vol. xxiv. p. 498.

The preſent Eſſays have been drawn up as an accompaniment to the truly beautiful edition of the Tatler, Spectator, and Guardian, publiſhed by Mr. Sharpe: books which, by their ſuperior elegance, are calculated to attract, and by the aid of theſe Eſſays, are enabled to offer new delight and inſtruction to the purchaſer. With ſuch ſkill indeed are theſe volumes compiled, that even to thoſe who are acquainted with the chief hiſtorical and biographical facts, they afford a very gratifying amuſement; and, mingling liberal criticiſm with judicious moral reflection, are rendered, at the ſame time, ſubſervient to the beſt purpoſes of public inſtruction. High as this encomium may, at firſt ſight, appear, we have no fear of having it contradicted by any judicious reader; and indeed can ſafely pledge ourſelves to prove, in an article of no unreaſonable extent, that what we ſay is fairly due to the merit of the work before us.

"It was my wiſh," ſays Dr. D. in his preface, "when entering upon the execution of the following work, to adopt a plan which, in its arrangement, ſhould be productive of novelty, and, in all its various branches, fertile in literary diſcuſſion; which ſhould, in fact, though occaſionally digreſſive in its parts, preſerve a perſpicuous unity of deſign, and a mutual ſubſerviency in all its departments." P. i.

The plan is manifeſtly judicious, and the execution is no leſs happy: but the detail of the parts will beſt be given in the words of the author.

"I have therefore," he adds, "urged by the hope of ſucceeding, in ſome degree, in this arduous attempt, divided my volumes into *five parts*, and again ſubdivided theſe into *Eſſays*.

"The *firſt* part, embracing but one eſſay, and which may be conſidered as introductory to the whole, contains,

"General obſervations on periodical writing, its merit and utility, and on the ſtate of literature and manners in this iſland at the commencement of the *Tatler*, in 1709.

"The *ſecond* part, including every thing relative to Sir Richard Steele, is branched into ſix eſſays.

"1. A biographical ſketch of Steele.

"2. Obſervations on his ſtyle.

"3. On his taſte and critical abilities.

"4. On his invention, imagery, and pathos.

"5. On his delineation of character and on his humour.

"6. On his ethics and morality.

"The *third* part alſo, which is employed on the character and writings of Addiſon, receives a ſimilar arrangement, viz.

"1. A biographical ſketch of Addiſon.

"2. Obſer-

" 2. Obſervations on, and ſpecimens of, the progreſs of Engliſh ſtyle, and on the ſtyle of Addiſon in particular.

" 3. On the origin and progreſs of Engliſh criticiſm, and on the critical abilities and taſte of Addiſon.

" 4. On his humour and comic painting.

" 5. On the introduction of oriental imagery into Europe, and on the fable, imagery, and allegory of Addiſon.

" 6. On the moral tendency of his periodical writings.

" The *fourth* part, conſiſting of three eſſays, is occupied by,

" Biographical and critical ſketches of the occaſional correſpondents of Steele and Addiſon;

" And the *fifth* and *laſt* part delivers

" Obſervations on the effects of the Tatler, Spectator, and Guardian, on the taſte, literature, and morals of the age." P. i.

Steele and Addiſon are here made, what they certainly have every right to be, very conſpicuous figures in the delineation; they were the inventors and perfectors of the ſpecies of compoſition here celebrated; and deſerve, undoubtedly, every ſpecies of diſtinction that can be given to, perhaps, the moſt extenſively beneficial moral writers of any age or country. With reſpect to their coadjutors, all very greatly inferior in the extent, and moſt of them alſo in the value of their communications, the plan of Dr. Drake appears to us equally judicious. With reſpect to theſe, he ſays, who amount to more than *thirty** in number,

" To have entered at large into *their* biography would have ſtript the work of all ſymmetry, integrity, and proportion; and the lives of Swift, of Pope, and of Young, who contributed ſo little in quantity to periodical compoſition, muſt have contained a body of criticiſm on productions totally extrinſic and irrelevant to the ſubject of illuſtration. I have dwelt, therefore, at no great length on the biographical part of this diviſion; and, in general, according to the number and importance of the papers of the reſpective individuals; reſerving, with few exceptions, the major portion of each article for that province which more immediately falls in with the unity and ſpirit of our deſign—the critical conſideration of their contributions." P. 6.

Such is the plan of the work, and it will be found, we cannot heſitate to ſay, ſo executed, as to offer the reader more novelty than he could poſſibly expect; and as much variety of uſeful inſtruction as the ſubject, copious as it is, could, without violence, ſupply.

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* In fact *forty-ſix*, who are at leaſt mentioned. See the contents to vol. iii.

The firſt Eſſay, on the general nature of periodical writing, opens with remarks no leſs juſt than ingenious, on the peculiar advantages of that ſpecies of inſtruction, to a nation ſituated as England was at the time of its invention. It is obſerved alſo, with propriety, that, though our manners have ſince changed, we ſtill afford ſubjects for ſimilar eſſays, and are capable of being inſtructed by them. Therefore, ſays the author,

"From the firſt appearance of the Tatler to the preſent day, no period has been abſolutely devoid of periodical eſſays; and it can with equal juſtice be affirmed, that they form a moſt ſplendid and highly valuable branch of our national literature. The greateſt maſters of our language, the claſſical writers of their age, have exerted the nobleſt efforts of their genius, and afforded us the fineſt ſpecimens of their compoſition, whilſt employed in the execution of thoſe beautiful deſigns, which, if conſidered for a moment in the light of highly-finiſhed pictures, how vividly do they expreſs the ſtyle and manner of their reſpective artiſts! In Addiſon we diſcern the amenity and ideal grace of Raphael; in Johnſon the ſtrength and energy of Michael Angelo; in Hawkeſworth the rich colouring and warmth of Titian; the legerity and frolic elegance of Albani in the productions of Moore, Thornton, and Colman; the pathetic ſweetneſs of Guido in the draughts of Mackenzie; and the fertility and harmonious colouring of Annibale Caracci in the vivid ſketches of Cumberland." P. 20.

Though this compariſon of writers to painters is perhaps more fanciful than really illuſtrative, and has the fault of not including Steele in the enumeration, who aſſuredly ought not to be omitted, yet, as it winds up the account in a graceful and pleaſing manner, we have introduced it; not, however, without aſſuring our readers, for the ſake of the author, that his obſervations have, in general, more ſolidity, and leſs ambition of brilliancy. Dr. Drake proceeds to remark on the variety of theſe compoſitions, and concludes with a quotation from a writer, in general not equal to himſelf, but here undoubtedly worthy of citation.

"From ſuch an aſſemblage of diverſified excellence, he muſt be faſtidious indeed who receives not the moſt pleaſurable emotions; and incapable of inſtruction, if he leaves it not a better nor a wiſer man. The grave, the gay, the old, the young, will here find ſomething to arreſt attention, and to awaken curioſity; to excite the ſmile of harmleſs mirth, or draw forth the tear of pity; to illuminate the page of ancient times, or to invigorate the purſuit of virtue. Such is the uſeful variety with which theſe writings teem! "When I hold a volume of theſe miſcellanies," obſerves an elegant author, "and run over with avidity the titles

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of its contents, my mind is enchanted, as if it were placed among the landſcapes of Valais, which Rouſſeau has deſcribed with ſuch pictureſque beauty. I fancy myſelf ſeated in a cottage, amid thoſe mountains, thoſe vallies, thoſe rocks, encircled by the enchantments of optical illuſion. I look and behold at once the united ſeaſons. 'All climates in one place, all ſeaſons in one inſtant.' I gaze at once on a hundred rainbows, and trace the romantic figures of the ſhifting clouds. I ſeem to be in a temple dedicated to the ſervice of the Goddeſs of VARIETY *." P. 21.

Theſe remarks are followed by an hiſtorical ſketch of the Eſſays, of different kinds, which had preceded the publication of the Tatler. The author next gives a judicious view of the national manners at that period, and of the neceſſity for that amelioration which the Eſſays of Steele and Addiſon were able to produce. This Eſſay, which occupies only 40 pages, forms a truly appropriate introduction to the general deſign. It is followed by the "biographical ſketch of Steele," in which, of courſe, as in the other narrative parts, much is told that had been frequently related by others. This is, in fact, one of the difficulties which the writer had to encounter; and if he has generally ſucceeded, as we think he has, in giving the graces of novelty to a very old narration, he has done all that could in reaſon be expected of him. He has ſometimes done even more, for he has illuſtrated the hiſtory of Steele, in particular, by paſſages from his Eſſays, which become more delightful than ever, when thus viewed as ſketches of ſo favourite an author, drawn from the life by himſelf. This obſervation is exemplified, in the very firſt page of this Life, in a manner perfectly affecting. We find no fault, whatever, with the execution of theſe biographical ſketches, except that the compiler has omitted to mention a preceding writer, to whom he muſt have been indebted, on many different occaſions; namely, Mr. A. Chalmers, whoſe very excellent lives of the authors of the Spectator, and other illuſtrations, we commended with great juſtice at the time of their appearance †. We ſhall not give any analyſis of Steele's life, the principal features of which are ſo well known; but ſhall content ourſelves with inſerting the concluding reflection of the biographer, which flows but too naturally from the preceding narrative, and well deſerves attention, particularly from thoſe who are young enough to receive it as a warning.

" * D'Iſraeli's Miſcellanies, p. 22."

† See Brit. Crit. vol. xxiii. p. 548.

" Let

" Let it be impreſſed, therefore, on every reader of his life, that the moſt ſplendid abilities, together with a pleaſing temper, a generous and a feeling heart, are, if unaccompanied by well regulated affections, and a due attention to ſtrict juſtice and economy, not only incapable of producing happineſs, but are even frequently productive of extreme miſery." P. 184.

We ſee no reaſon to controvert any opinion of the author, in this Eſſay, except where he ſeems to aſſent to the ſuggeſtion, that the dedication to the tract entitled, " The State of the Roman Catholic Religion throughout the World," addreſſed to the Pope, was written by Biſhop Hoadley (p. 118). To our apprehenſion, it is ſo ſtrongly marked by the peculiar humour and vivacity of Steele, as not eaſily to be miſtaken. Beſides which, it appears to be diſtinctly claimed by Steele, in the Epilogue cited in page 125, where, ſpeaking of himſelf, he ſays,

> " In a few months he is not without hope,
> But 'tis a ſecret, to convert the pope:
> Of this, however, he'll inform you better,
> *Soon as his holineſs receives his letter.*"

As the Letter, or Dedication, is here expreſsly avowed by Steele himſelf, no other author can poſſibly be introduced by ſurmiſe or conjecture, in the face of ſuch evidence.

The Second Eſſay is " on the Style of Steele;" and contains many ſound and uſeful remarks. It is properly obſerved, that this pleaſing writer ſometimes offends againſt grammar, and ſome inſtances are given, in proof of the aſſertion. One of them, however, is erroneous. " It is not *Me* you are in love with," is marked as if me was incorrect, which it is not; as may be ſeen, only by changing the poſition of the words, " It is not with me [that] you are in love;" which is perfectly right, whether the elliptical form be uſed, or *that* be inſerted.

Dr. D. proceeds, in Eſſay III, to conſider " the taſte and critical abilities of Steele;" and under that head, he cites one or two paſſages of his author, on the drama of his day, which, ſtrange to ſay, apply ſtill more ſtongly to the preſent ſtate of dramatic writing than to that of the period, when they were written.

" There is very little," ſays Steele, " which concerns human life, or is a picture of nature, that is regarded by the greater part of the company. *The underſtanding is diſmiſſed from our entertainments.* Our mirth is the laughter of fools, and our admiration the wonder of ideots; *elſe ſuch improbable, monſtrous, and incoherent dreams, could not go off as they do; not only without the utmoſt ſcorn and contempt, but even with the loudeſt applauſe and approbation.*" P. 208.

O for

O for a Steele to correct our ſtage again! for to this very point, or rather to one yet lower are we now degraded. Thus alſo, in the Tatler, he ſays, what a critical obſerver muſt ſay, yet more ſtrongly, at this hour.

"Of all men living I pity players (who muſt be men of good underſtanding, to be capable of being ſuch) that they are obliged to repeat and aſſume proper geſtures for repreſenting things, of which they muſt be aſhamed, and which they muſt diſdain their audience for approving." P. 209.

That Steele could reliſh Shakeſpeare, and recommended the uſe of his dramas to baniſh this barbariſm, is then obſerved; but ſome moſt curious inſtances are added to ſhow how imperfectly the great bard was known, and how careleſsly cited, even by his few admirers, at that period. This Eſſay, like the preceding, is intereſting and judicious.

Eſſay IV, treats of "the invention, imagery, and pathos of Steele," and the Vth," on his "Humour and delineation of Character." Both of theſe are illuſtrated by ſuitable quotations from the author, and ſufficiently eſtabliſh the opinions of the Eſſayiſt. In the ſixth Eſſay Dr. Drake takes up "the Morality of Steele;" and this, which concludes his view of that author's character, is admirably cloſed by the following ſummary of the whole.

"Having now conſidered at ſome length the principal features of Sir Richard Steele's literary character, as a writer of periodical eſſays; we may, as the reſult of our enquiry, affirm, that if he cannot be diſtinguiſhed as a man of profound learning, he was at leaſt intimate with the authors of ancient Rome, and poſſeſſed a keen and critical reliſh of their elegancies and beauties.

"In vigour, verſatility, and penetration of intellect, he was inferior to none of his contemporaries who figured in the department of general literature; and though in purity and delicacy of taſte, he was certainly not upon a level with Addiſon, he was, even in theſe qualities, ſuperior to moſt of the then literary world. His countrymen, therefore, juſtly and deſervedly conſidered him as an able *arbiter elegantiarum*, and in general ſubmitted to his deciſions with deference and eſteem.

"If in his ſtyle he was neither peculiarly poliſhed nor correct, he was ſeldom deficient in perſpicuity, and his periods uſually flow with ſpirit and vivacity.

"His imagination was fertile, and ſometimes brilliant; his memory ſtrong and capacious; his powers of ratiocination, for the moſt part, clear and perſuaſive, and his humour and wit, if not conſpicuouſly elegant and chaſte, were, at leaſt, original, full of life, and well applied.

" The great utility of his compoſitions, however, ariſes principally from his fertility in the delineation of character, as founded on an extenſive knowledge of mankind and its varieties. Theſe ſketches, which every where diverſify his writings, and give them a dramatic caſt, are rendered ſubſervient to the beſt purpoſes, by teaching through example, of all modes the moſt impreſſive, the nobleſt leſſons of moral wiſdom and domeſtic virtue.

" When we duly reflect, therefore, that the long ſeries of eſſays, including the Tatler, Spectator, and Guardian, was originally planned, and uniformly conducted by Sir Richard Steele; that to him we owe the incorporation and united exertion of the firſt literary talents of his time (talents ever directed, under his ſuperintendance and ſupport, towards the real improvement of his ſpecies); and that, notwithſtanding much calumny and political oppoſition, much expence and hazard, he vigorouſly perſevered in carrying his views into execution; we ſhall, without doubt, be convinced, that few men have deſerved better of ſociety; and that no one, every circumſtance conſidered, can with greater propriety be termed a benefactor to mankind." P. 289.

We proceed next to the contemplation of Addiſon, the " biographical ſketch" of whom forms the firſt Eſſay of a new ſeries. On this we ſhall not further remark than to ſay, that it is in general well arranged and pleaſingly written*; and that they who are beſt acquainted with the general facts, will yet find ſomething here to fix and reward their attention. The following note we inſert, becauſe we are among thoſe who are ready to anſwer the author's queſtion in the affirmative, and to deſire the publication of the book. Dr. Drake here mentioned, was, we preſume, an anceſtor of the preſent writer.

" I have lately had the pleaſure of peruſing ſome manuſcript travels in Italy, written upon the plan of Addiſon, by the late Francis Drake, D.D. They were compoſed ſo far back as the year 1750; but embrace a much wider field of illuſtration, and exhibit a more abundant harveſt of claſſical quotation, than their celebrated predeceſſor. The ſtyle is familiar, but perſpicuous; and each ſcene or object appears to have been viewed with intelli-

* A few trifling lapſes of the pen ſeem hardly worth noticing, as a deduction from the merit of the ſtyle, for they are in fact very trifling: ſuch as " defalcation" p. 326 rather improperly uſed, and one or two other inſtances of ſtill leſs conſequence. " Defalcation" occurs again, for defect, which it does not ſignify, in Vol. II. p. 141. *Defalcation* means the taking away of ſomething which did exiſt, not an inherent fault or deficiency.

gent aſſiduity, and with a warm attachment to the ſtudy of Roman antiquity. They would form a handſome volume in quarto; and if it be conſidered that travels of this nature are, in fact, rendered more valuable by the lapſe of time, and the devaſtations of conqueſt, their publication at the preſent period may probably not be deemed altogether uſeleſs or ill-timed. I have written this note with a view of enquiring how far ſuch a work may be thought acceptable in the literary world." P. 323.

With this Eſſay on the Life of Addiſon, the firſt volume concludes. The ſecond volume contains five more Eſſays, all having reference to the genius and merits of Addiſon, as enumerated in a former part of this article. They all poſſeſs conſiderable merit, both critical and hiſtorical; and the firſt of them, "on the Progreſs and Merits of Engliſh Style, &c." is particularly judicious and inſtructive; containing examples well ſelected, and reflections very properly ſubjoined or premiſed. If we ſhould differ from the author in his judgment on any example, it would be on that from Shafteſbury, of which he ſays, that "it is not eaſy to ſay whether brilliancy of language or ſublimity of imagination be moſt apparent." Part of this is true; but the language abounds, as proſe, with one groſs fault, which the critic does not ſeem to have obſerved; it runs continually into blank verſe; the moſt abortive effort at elevating a proſaic ſtyle that can be imagined. For example,

"Behold, through a vaſt tract of ſky before us,
The mighty Atlas rears his lofty head
Cover'd with ſnow,
Above the clouds. Beneath the mountain's foot
The rocky country riſes into hills;
A proper baſis of the ponderous maſs
Above:
Where huge embody'd rocks lie pil'd on one another, and ſeem to prop the high arch of heaven.
See, with what trembling ſteps poor mankind tread
The narrow brink of the deep precipices,
From whence with giddy horror they look down,
Miſtruſting even the ground which bears them; whilſt
They hear the hollow ſound of torrents underneath
And ſee the ruin of the impending rock,
With falling trees which hang with their roots upward,
And ſeem to draw more ruin after 'em." Vol. II. p. 90.

In all this paſſage we have not changed a ſingle word.—We remember a modern author coming before us, on whoſe feeble attempts at a fine ſtyle we paſſed no other cenſure,

than that of ſhowing that it ran thus into blank verſe; which we thought, and probably our readers felt, to be the moſt effectual condemnation. We cannot but regret, therefore, that ſo ſound a critic as Dr. Drake ſhould have overlooked this fault, in the paſſage thus cited from Shafteſbury, and produced it as a ſpecimen of fine writing. Good examples might perhaps have been found, but this, unfortunately, is not one. In his cenſure of the faults of the ſame author, he is perfectly correct.

In the Eſſay, "on the Critical Abilities and Taſte of Addiſon, (p. 117). Dr. D. introduces an hiſtorical view of critical works previouſly exiſting in our language, which is pleaſing and ſatisfactory. The Eſſay "on the Humour and Comic Painting of Addiſon," (p. 168) evinces a moſt complete familiarity with his writings, and is happily illuſtrated by the introduction of the papers in the Freeholder, in which the character of the Tory Fox-hunter is drawn with ſuch inimitable ſkill and pleaſantry. The fifth Eſſay "on the Fable, Imagery, and Allegory of Addiſon," (p. 219) is particularly rich in elegant illuſtrations, and contains a view of oriental poetry, which, on the authority of Profeſſor Carlyle and others, happily reſcues it from the much too general imputation of turgidity; and ſhows that, in the beſt ages of Arabian compoſition, both their proſe and verſe were diſtinguiſhed by true taſte and elegant ſimplicity.

"So early," ſays he, "as the commencement of the 7th century, the Arabian poetry and language had obtained conſiderable excellence; and from the age of *Lebid*, a poet contemporary with Mahommed, to the extinction of the Khalifat by the Tartars, the compoſitions of the Arabians ceaſed not to do honour to their country and their genius.

"During this illuſtrious period, and eſpecially during the firſt five centuries of the Hegira, the elegant literature of the Arabians, both in proſe and verſe, was remarkable for its ſimplicity, energy, and beauty of ſtyle; and whether a poem or a tale were produced, true taſte was ſeldom violated by the introduction of glaring metaphor, or pompous language." P. 222.

On this ground he juſtly contraſts to their ancient productions, thoſe of a modern date, ſuch as *the Tales of Inatulla*; and adds with great truth—

"It is to be regretted, that, either from ignorance or falſe taſte, the imitators of oriental fable have, in general, rather choſen to copy the tumid ſtyle, which, for ſome centuries, has prevailed among the proſe writers of Perſia, than the pure and correct manner of what may be termed the claſſical authors of Arabia.

Arabia. Hence we have been deluged with ſuch a quantity of bloated compoſition, under the title of oriental tales. A moſt ſtriking exception, however, to this erroneous taſte, we poſſeſs in the writings of Addiſon, whoſe eaſtern tales and apologues are written in language of the greateſt ſimplicity and purity." P. 226.

In the third volume, Dr. Drake had, perhaps, the moſt arduous part of his taſk to perform. He was there to give ſhort accounts of forty-ſix different authors; and yet to avoid both trite remark, and ſameneſs of compoſition. In this, we think, he has very fully ſucceeded. He has touched his ſubject, where common, ſo as to adorn it; and has brought forward a few notices of authors, whoſe memorial has ſeldom before been traced. To give ſpecimens of theſe memoirs, would render us much too diffuſe in our account, but we particularly recommend to the notice of the reader the ſynoptical tables of the writers in the Tatler, Spectator, and Guardian, which are inſerted in pages 376—379 of vol. iii.

As the firſt Eſſay in this work deſcribes the ſtate of Engliſh ſociety, when theſe periodical papers were taken up, ſo the laſt, with propriety, examines into their permanent effect on morals and behaviour. The concluſion is ſo important, and ſo juſt, that we cannot deny ourſelves the pleaſure of tranſcribing it entire.

"The reſult," he ſays, "of the publication of the Tatler, Spectator, and Guardian, has been of the firſt national importance. The diffuſion of private virtue and wiſdom muſt neceſſarily tend to purify and enlighten the general maſs; and experience in every age has proved, that the ſtrength, the weight, and proſperity of a nation, are better founded on knowledge, morality, and ſound literature, than on the unſtable effects of conqueſt or commerce. Rational liberty, indeed, can only be ſupported by integrity and ability; and it is of little conſequence to the man who feels for the honour of his ſpecies, and who knows properly to value the character of a freeman, that his country has ſtretched her arms over half the globe, if, at the ſame time, ſhe be immerſed in vice, in luxury, and ſenſuality, and ſubjected to the debaſing caprices and controul of tyranny.

"It is but juſt, therefore, to infer, that the periodical writings of Addiſon and Steele have contributed more eſſentially to the national good, to the political influence even, and ſtability of the Britiſh empire, than all the efforts of her warriors, however great or glorious. By expanding the intellect, and improving the morals of the people; by promoting liberal education and free enquiry, they have enabled the public to underſtand, and to appreciate

appreciate duly, the principles of genuine liberty; and conſequently to value highly, and defend ſtrenuouſly the conſtitution under which they live. They have, by diverting and invigorating the energies of ſociety, given a manly tone to the national character; an effect which can never be elicited, beneath the clouds of ignorance and immorality; and which depends not on the fleeting conſequences of military proweſs, but upon the majority of the people thinking and acting juſtly for themſelves, from that knowledge of political good, and that rational love of their country, from thoſe pure principles, and virtuous motives, which could only have been diſſeminated through the medium of writers, who, like the authors of the Spectator, have permanently and extenſively exerted their moral and intellectual influence over the general mind.

"In ſhort, if we compare the ſtate of ſociety, private and public, as it appeared previous and ſubſequent to the appearance of Addiſon and Steele, we ſhall not for a moment heſitate to aſſert, not only that Great Britain is indebted to theſe illuſtrious writers, for a moſt ſalutary revolution, in the realms of literature and taſte, for a mode of compoſition, which, in a mere literary view has been of great and progreſſive utility; but that a very large portion of the moral and political good, which ſhe now enjoys, is to be aſcribed to their exertions—to efforts which entitle them to the glorious appellations of genuine patrons and univerſal benefactors." P. 400.

Such is the concluſion of a work, which, in every point of view, does credit to the writer. The external appearance of it is alſo neat and elegant, and, throughout the volumes of the republiſhed eſſays, doubtleſs deſerves the encomium with which Dr. D. has ventured to conclude his preface. He praiſes the editor, and the editor has certainly abundant reaſon to be ſatisfied with his author. It is in contemplation to prepare ſimilar Eſſays for the later periodical works, and we have every reaſon to augur well of their execution, from the ſpecimen which we have now contemplated.

ART. V. *Sermons by Sir Henry Moncreiff Wellwood, Bart. D. D. and F. R. S. Edinburgh; One of the Miniſters of St. Cuthbert's, Edinburgh, and Chaplain in ordinary to His R. Highneſs the Prince of Wales.* 8vo. 480 pp. 8s. 6d. Whyte, &c. Edinburgh; Longman and Co. London. 1805.

IN the preface to theſe diſcourſes, the learned author diſclaims all pretenſions to novelty of argument or illuſtration;

tion; but yet gives an admirable reaſon for making them public.

"Though," ſays he, "the ſubjects to which the writers of ſermons ſolicit the attention of the public cannot be new, and at this late period of the Chriſtian Church, even novelty of illuſtration is ſcarcely to be expected;" yet "the ſubjects which they profeſs to diſcuſs are of perpetual importance to mankind, and involve their moſt permanent intereſts: and though the truths of religion are always the ſame, the manners of the world and the characters of men, to which they ought to be applied, are ſubject to perpetual variations. Though the ſame doctrines and duties are inculcated in the preſent age which were preached in the age of the apoſtles; and though nothing can be added either to their ſubſtance or to their authority; it is of the laſt importance to direct them to the conſciences of men in every age, and to their living manners: to combat the circumſtances which riſe in ſucceſſion to obſtruct their influence, and to take advantage of the variety of facts and events, which occur in the progreſs of human affairs, by which they can be enforced and illuſtrated." P. ix.

Though this is a fair reaſon to give for the publication of any ſermons ſo good as thoſe of the worthy Baronet, yet he ſtill profeſſes to addreſs them chiefly to the congregation for whom they were originally prepared; among whom, it ſeems, out of the thirty-four years that he has been a miniſter, he has officiated thirty.

Much as the learned author diſclaims all pretenſions to novelty, yet there is certainly no ſmall degree of originality diſcernible in moſt of theſe diſcourſes. They are not common ſermons, by any means, and whatever the truths may be that they inculcate, the ſtyle and manner in which they are diſcuſſed and recommended are for the moſt part new. The text and title of the ſecond ſermon ſtruck us as ſomething ſingular; "Jeſus ſaid to his diſciples, gather up the fragments that remain that nothing be loſt;" and the title runs, "on the minute improvement of the bleſſings of Providence," of which the learned author treats under the following heads, "the fragments," of the proviſion made for our temporal neceſſities; "the fragments," of our time; "the fragments," of our private comfort or of our perſonal advantages; "the fragments," of our health or of our vigour." This, we doubt not, will ſeem new to many of our readers, but the diſcourſe itſelf is an admirable one, and if our limits would allow of it, and we had it not in view to ſelect ſome paſſages as ſpecimens of the work from other parts of the volume, we ſhould gladly inſert ſome extracts from this par-

ticular ſermon; the title however leads us to obſerve that the author ſeems fond of the term "minute," which he frequently uſes, and not unfrequently in a way to which our ſouthern ears are unaccuſtomed, as "the minute practice of religion," "any other minute examples," "the minute progreſs of religion," &c. From the IVth ſermon preached on the faſt-day 1801, we cannot refrain tranſcribing the following too juſt picture of modern lovers of pleaſure.

"The apoſtle ſays of "the perilous times," that men ſhall then "be lovers of pleaſure more than lovers of God."

"Thoſe who are accuſtomed to obſerve and to eſtimate living manners, cannot but perceive, how high the encreaſing luxury and wealth of our country have raiſed "the love of pleaſure;" how it has grown and ſpread from the firſt to the laſt orders of the people; how almoſt every intereſt and purſuit gives way to it among the higher ranks; and how much even the middle orders of men ſacrifice to it, of their health, of their precious time, of their money, of their labour, of their private comfort, of their domeſtic habits, of their ſerious hours, and of their beſt duties.

"One claſs of men purſue it as their chief buſineſs; and another claſs, who profeſs to cultivate more ſobriety of mind, find themſelves unable either to reſtrain or to reſiſt the torrent of faſhionable manners, notwithſtanding the preſſure both of war and of famine*, and the cries of poverty around them. They admit, that we are receiving the moſt ſtriking admonitions of Providence; they do not profeſs to diſregard them; and yet at this moment the ſucceſſion of their feſtivities is ſcarcely kept from encroaching on the ſolemnities of religion. The love of pleaſure is the predominating paſſion of the preſent times; which gathers fuel and ſtrength from all our proſperity, and which receives ſcarcely any check from our heavieſt and moſt humbling calamities.

"Can it be ſeriouſly denied, that men of the preſent time "are lovers of pleaſures more than lovers of God?" What ſpecies or form of pleaſures do they deliberately and permanently ſacrifice to their ſenſe of God; to the warnings he has given them; to the preſent aſpect of Providence around them; or to the general conſiderations of duty or religion? They aſſume "the form of godlineſs," and are forward in expreſſing their zeal for maintaining it. But in their perſonal conduct, do they relinquiſh either their pleaſures or their buſineſs, that "they may ſanctify the Lord's day, or keep it holy;" or do they give their time, or

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"* The ſcarcity and exorbitant price of proviſions were at this time moſt ſeverely felt."

give

give their perſonal countenance, even to "the form of godlineſs," for which they profeſs to contend?

"There is a great variety of characters amongſt us. But I ſay it confidently, that there is in the preſent time a more marked diſreſpect to the ordinances of religion, more of the purſuit of pleaſure in defiance of the authority of religion, and more open profanations of the Lord's Day, (which becomes more and more a day both of pleaſure and of buſineſs) than has ever before been obſerved in this place.

"It is obvious that I do not ſpeak of thoſe who have in any degree imbibed the ſpirit of irreligion*. But I refer to multitudes of men who have of late been the moſt clamorous againſt the effects of infidelity, and who, from political motives, have expreſſed much ſolicitude to preſerve our religious inſtitutions.

"If they have ever been in earneſt in the attachment they have profeſſed to the ordinances of Chriſt, they have at leaſt proved themſelves "to be lovers of pleaſures more than lovers of God." They have at leaſt proved, that in whatever light they regard "the form," they explicitly "deny the power of godlineſs;" ſince they do not permit the awe of God either to ſet bounds to their pleaſures, or to determine their conduct.

"What can come more directly home to the apoſtle's deſcription of the perilous times? Men give themſelves to pleaſures and not to God. Though they contend for "the forms" of external religion as a political ſyſtem, "they deny" or diſavow "the power of godlineſs," in as far as it is hoſtile to their manners, and forbids the pleaſures which they will not abandon." P. 123.

The vth ſermon "on chriſtian faith and morality," has many paſſages in it which we could wiſh to tranſcribe, but the following are ſo immediately oppoſed to the errors of thoſe who are for ſeparating the morality of the goſpel from its doctrines, that we think them particularly deſerving of attention.

"There are many ways in which unbelievers diſguiſe their averſion to the Chriſtian doctrine, when they are unwilling to avow it, and in which the falſe pretenders to Chriſtianity conceal their indifference. But there is no expedient which they more frequently adopt, or in which they are more generally united, than that by which they endeavour to ſet the morality of the goſpel in oppoſition to its doctrines: when they repreſent the diſtinguiſhing doctrines of Chriſtianity, either as matters of no intrinſic importance, or as ſubjects "of doubtful diſputation;" while they affect to extol its morality, as containing within it-

* It is printed *religion*, but the author's meaning is manifeſt. *Rev.*

ſelf every thing which is valuable in religion, or which ought to be intereſting to mankind.

"The morality of the goſpel is indeed of the laſt importance; and is pure as the ſource from which it comes. It embraces the full extent of human obligations. It is the clear and indiſpenſible rule by which the believers of Chriſtianity are required to prove the ſincerity and the ſtedfaſtneſs of their faith; the deciſive rule by which their characters are to be eſtimated in this world, and by which their fidelity ſhall at laſt be tried at the tribunal of God. I ſhall be able to ſhew, under the ſecond branch of the ſubject, how eſſential to Chriſtianity its morality is, and of how much importance it muſt always be, that the believers ſhould be united in maintaining its authority.

"But, in the mean time, let us not be perverted by words or ſounds, ſo as to believe it poſſible, that the morality of the goſpel can, in any inſtance, be ſubſtituted in place of its doctrines, or on any pretence ſet in oppoſition to them.

"On this ſubject, I beſeech you to conſider,

"(1.) That Chriſtianity has given no new or peculiar delineation of moral duties, different from that which was given under the ancient diſpenſation; and that it has added nothing to the ſyſtem of morality, excepting the peculiar principles or authority by which it has enforced it.

"The love of God, and the love of our neighbour, were the ſummary of moral duties under the law of Moſes, as well as by the law of Chriſt; and the particular duties belonging to each of theſe departments, were as clearly repreſented by the one as by the other. The ſubſtance of the ſame morality was even taught to the Heathens as well as to the Jews; though not only without the advantage of a pure religion to illuſtrate or enforce it, but intermixed with incalculable ſources of perverſion, reſulting from the falſe and pernicious maxims which the wiſeſt Heathens adopted, as well as from the influence of barbarous ſuperſtitions and idolatries.

"The goſpel is certainly far ſuperior to every other doctrine or ſyſtem of moral inſtruction: but it claims its pre-eminence, not becauſe it lays down moral duties, which were not taught or known before its promulgation, but on account of the peculiar motives or ſanctions by which it enforces its morality. For it is impoſſible not to admit, that Chriſtian morals are brought home to the conſciences of mankind, by conſiderations, of which it was not poſſible that either Jews or Heathens could avail themſelves.

"On the other hand, it muſt be obvious, that as ſoon as we take this view of the ſubject, we admit the importance of the diſtinguiſhing doctrines of the goſpel; for in them, and in them alone, are to be found the peculiar principles by which Chriſtianity profeſſes to enforce the obligation of moral duties. It repreſents to us, no doubt, every conſideration ariſing from our preſent condition which can have any influence in perſuading us.

But

But its chief and moſt impreſſive arguments for a holy life are ſuch as the following: That "the grace of God, which bringeth ſalvation, hath appeared to all men, teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly, in this preſent world; looking for that bleſſed hope and the glorious appearing of the great God, and our Saviour Jeſus Chriſt; who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works*:" That "if God ſo loved us, we ought alſo to love one another†:" "That Chriſt died for all, that they who live ſhould not henceforth live to themſelves, but unto him who died for them and roſe again‡:" That "to every one of us is given grace according to the meaſure of the gift of Chriſt§;" and that "the ſmall and the great" ſhall ſtand at laſt before the judgment-ſeat of Chriſt, to receive ſentence, "every man according as his works have been."

"It is impoſſible to think of morality, as the morality of the goſpel, without referring it directly to theſe, or to ſimilar conſiderations, by which it is the peculiar office and object of the New Teſtament to enforce it. Referred to theſe principles, the morality of Chriſtianity is incorporated with its eſſential doctrines; and it cannot be ſeparated from them, without ceaſing to be Chriſtian morality.

"The faith of the goſpel" not only ſuggeſts to us ſound or uſeful motives to holineſs of life, but it is, in every inſtance, the beſt ſecurity both of our ardour and fidelity in our perſonal duties. The apoſtle Paul, after enumerating to Titus‖ the leading doctrines of grace and ſanctification repreſented in the goſpel, ſubjoins to his enumeration theſe remarkable words: "This is a faithful ſaying (or, this is faithful and ſound doctrine), and theſe things (or, theſe doctrines) I will that thou affirm conſtantly, *to the end that*** they who have believed in God may be careful to maintain good works: Theſe things are good and profitable unto men." He ſuppoſes, not only that the moſt effectual mode of teaching Chriſtian morality conſiſts in the faithful application of the doctrines of redemption, to inculcate or to enforce moral duties; but that the peculiar doctrines of Chriſt are to be conſtantly taught or affirmed, with the expreſs purpoſe and deſign of purſuading the believers to be ſtedfaſt in "maintaining good works." He who departs from the doctrines of the goſpel, under the pretence of extolling its morality, relinquiſhes the ſubſtance of Chriſtian morals, as effectually as he abandons the foundations of a Chriſtian's hope.

"I beſeech you to conſider,

"(2.) What the morality is, which is induſtriouſly ſeparated

"* Titus ii. 11—14." "† 1 John iv. 11." "‡ 2 Cor. v. 15." "§ Epheſ. iv. 7." "‖ Titus iii. 3—8." "** *ἵνα*."

from

from the doctrines of Chriſtianity, or is inculcated independent of its relation to them.

"When I ſay that morality is ſeparated from Chriſtianity, I do not mean to affirm, that this is always directly done. It happens more frequently, that the doctrines of the goſpel are paſſed over in ſilence, or are treated as ſubjects which a very wiſe or enlightened man does not think it neceſſary minutely to conſider; while moral duties are ſtated with few exceptions, as if they had no reference to them.

"Is the morality which is thus inculcated, the pure, the univerſal, the watchful, or the uniform morality repreſented in the goſpel? On the contrary, it is a morality which has ſeldom any relation to God, or to the duties which we owe to him; a morality which applies chiefly, or entirely, to our preſent intereſts; the morality which the faſhion, or the general manners of the world, require; the morality which derives its chief motives from preſent ſituations, and from preſent events; the morality of eaſy, pliant, and conciliating manners, which neither bears hard on the vices, nor goes deep into the conſciences of mankind; the morality by which men learn to declaim againſt religious zeal, and againſt every thing which has the aſpect either of ſcrupulous holineſs, or of earneſt religion; but which can teach them to look, without any diſſatisfaction or murmur, on the diſſipations of the world, on the profane, and on the ſenſual, and on the oppreſſors, and on the hardened.

"Men of ſound underſtanding ought to be able to determine for themſelves, whether this is the morality of the goſpel which is inculcated with ſcarcely any relation to it, and from every motive rather than the motives of religion; in which the leſſons of moral duty, ſeparated from the language of Chriſtianity, are every day brought nearer to the maxims and to the manners of the world; and from which men learn, or are taught to believe, that wretched as their progreſs is in moral duties, they muſt derive from it their only hope of ſalvation.

"The unbeliever, and the falſe profeſſor of Chriſtianity, inſenſibly adopt the ſame language. Under the pretence of ſetting morality and Chriſtianity at variance, they unite their endeavours to ſap the foundations of both. They firſt baniſh from their thoughts the ſubſtance, or the peculiar tenets of the goſpel, as a metaphyſical ſyſtem which may well be ſpared. When they have effected this, their work is almoſt done: for the morality which they profeſs to retain, is eaſily reconciled to the vices of the world; and though it were pure, ſoon becomes a dead letter, ſeparated from the principles or motives which can alone ſupport it.

"It is impoſſible not to remark, beſides, that the ſupple and accommodating morality, which bends to every faſhion, and accords with every new opinion; which ſtartles at every approach of zeal for religion, but which fears nothing from the lips of ungodlineſs or of infidelity; is in its moſt favourable aſpect, at leaſt

far

far removed from the holineſs of heart and life, by which the ſound believers of the goſpel are repreſented in the New Teſtament, as becoming "the temple of God," and as "having the ſpirit of God dwelling in them*." P. 142.

"It is impoſſible not to be ſenſible of the ſuperior advantage of that morality, which can effectually perſuade a faithful man that he poſſeſſes, by the ſpirit of Chriſt, a ſtrength above his own, which is ſufficient to qualify him for every duty, which is equal to every difficulty, and which muſt be ſuperior to all temptations. He who truly believes this in his own caſe, will not ſoon be ſhaken in his reſolution "to keep himſelf unſpotted from the world." Depending on himſelf, he is often made ſenſible of his weakneſs. Relying on the promiſe of Chriſt, "he takes to himſelf the whole armour of God;" and "the God of hope fills him with all peace and joy in believing." "All things are thus made poſſible to him who believeth;" and he will not ſhrink from his duty when the day of trial comes." P. 162.

We ſhould not have inſerted ſo long an extract but with a view to particular publications of the preſent day, which require an antidote of this nature. The length of this quotation however will oblige us to be more conciſe in regard to the reſt of theſe intereſting diſcourſes. They all deſerve our commendation notwithſtanding ſome peculiarities of ſtyle, and idiomatical expreſſions. The VIIth ſermon, "on the inheritance of a good man's children," has many intereſting paſſages; the following ſhort one we ſhall ſelect, as it ſeems to reſemble in ſome degree the ſtyle of Biſhop Taylor.

"The teſtimony of ages ſhews that this law has its full effect, and warrants the confidence with which devout men commit their children to God. The hiſtory of human life is the record of Providence; and it is not the leaſt intereſting volume of this record, which contains the events by which Providence has raiſed up the children of the faithful beyond all the hopes of their fathers.

"One man ſends forth his children into the world without wealth and without friends, with no advantages but the inſtruction he has given them, and his bleſſing, and his prayers: and the hand of the Lord is with them; and they proſper in their honourable labours; and they gain the eſteem and confidence of ſtrangers; and God raiſes up a friend when they need his help; and the courſe of unforeſeen events opens to them a ſucceſſion of new reſources; and they reach a condition to which they were not born; and they return with wealth and honour into the boſom of their father's houſe; and he lives ſtill, to give thanks

"* 1 Cor. iii. 16."

to

to the God of his fathers; and his latter days are happier than his firſt.

"Another man has only lived to embrace his children, and to commend them to God. They are helpleſs infants, caſt on the care of Providence; but they are choſen to be eminent examples of the faithfulneſs of God. He raiſes up men of different views and characters to fulfil to them the duties of a father. By their means they enjoy more liberal advantages than their parents could have given them; and even the circumſtance which has deprived them of the benefits of paternal care, is uſed by Providence to aſſure them of the means of proſperity. They become more the objects of attention, than they would have been in their original ſituation. They enjoy opportunities of exertion and ſucceſs, from which a more proſperous beginning would have naturally excluded them. If they experience the help of their father's friends, they are as often indebted to the kindneſs of a ſtranger. They are able at laſt to bring forward one another, and to be uſeful to other men. And they remember together, with affection and reverence, the virtues and the prayers of a father, which Providence has conſecrated as "an inheritance" to them.

"The conduct of Providence in ſimilar caſes, is too much diverſified to be repreſented in detail. But if we ſhall look into the various departments of human life, and conſider by whom they are occupied; if we ſhall recollect the hiſtory of the worthy, the active, the proſperous, the opulent men; we ſhall find that no ſmall proportion of them have been the children of Providence. We ſhall ſee among them men who have derived nothing from their fathers but the effects of paternal virtues; men who have been brought forward by the help to which they were conſcious of no claim, and of which they had no natural expectations; men who have been indebted to events which are denominated the accidents of life, which, though unforeſeen by men, are the decrees of God; men who have found patronage and protection where they leaſt expected them, and at the moſt critical ſeaſons, and whoſe ſucceſs has exceeded all their computations; men who look back with complacency on the humble ſphere in which their fathers ſerved God, "in the labour of love" and of good works, and who have the pure ſatisfaction of believing, that "their prayers and their alms have come up before God, as a memorial*" for them." P. 214.

This is throughout an excellent ſermon; it was preached before the Society of the Sons of the Clergy of the Church of Scotland in the year 1792, and gives a moſt ſatisfactory account of the inſtitution and of the management and application of the charity. The xth ſermon on the general ſpirit and effects of chriſtianity is not only excellent in itſelf, but

"* Acts x. 4."

illuſtrated

illuſtrated by very learned and judicious notes, eſpecially on the ſuperior attention paid to the poor under the goſpel, rather than under any other ſyſtem of religion or politics. The following extract from the XIIIth ſermon is upon ſo intereſting a ſubject, that we are tempted not to withhold it.

"We enter naturally into the happineſs which we ſuppoſe to ariſe, in the inviſible world, from the progreſs and perfection of the human mind. We anticipate, without an effort, the enjoyments reſulting from the full exerciſe of our faculties, in their moſt perfect ſtate, on the variety of the works of God. And why may we not ſuppoſe, that thoſe who have, in this life, derived their chief delight, and their moſt important occupations, from the culture and exertion of their intellectual powers, will in a more eminent degree, than men whoſe minds have been differently directed, derive from the ſame ſources, both their peculiar employments, and the happineſs reſulting from them; after they ſhall have riſen to a ſuperior order of intelligent ſpirits, and ſhall be in a capacity to contemplate, with enlarged and vigorous faculties, the expanded and eternal glory, which is veiled from mortal eyes?

"We can imagine, in like manner, that thoſe who receive their chief ſatisfactions in this world, from the exerciſe of kind affections, or from good works; from the ardour with which they aſſiſt other men, or from their uſefulneſs and fidelity in the Lord, will receive a proportional diſtinction and pre-eminence in the world to come. We can believe that this will be the fact, not merely in reſpect of the relation which the fulneſs of their reward will bear to their paſt ſervice, but alſo, becauſe their peculiar joys, in the kingdom of heaven, will reſult from the progreſs and perfection of the ſame general character, which diſtinguiſhes them in the preſent life; becauſe they are deſtined to become the ardent and active inſtruments of happineſs to other worlds, or will be permitted to aſſiſt the ſervice, and to add to the enjoyments, of the bleſſed ſpirits, with whom they are at laſt to dwell.

"In this view of the ſubject, it is natural to imagine, that the attachments and recollections of the preſent life will not be loſt in the kingdom of heaven. The goſpel uniformly connects the happineſs of glorified ſaints, with their aſſociation together, and with the multitude of thoſe who are employed in the ſame occupations, or enjoy the ſame felicity. The apoſtles ſpeak of thoſe who are "their hope, their joy, their crown of rejoicing, their glory, at the coming of our Lord Jeſus Chriſt*:" And "they that be wiſe," are affirmed "to ſhine as the brightneſs of the firmanent, and they that turn many to righteouſneſs, as the ſtars, for

"* 1 Theſſ. i. 19, 20."

ever

ever and ever*." Our Lord refers his disciples to the day when "he will drink new wine with them, in the kingdom of his Father;" and he transmits it as a fact to every age of the world, that, among those whom he selected for his personal intercourse on earth, there was one disciple†, and one family‡, whom he loved, with a peculiar kindness and affection.

"These circumstances render it at least a probable, as it is a delightful supposition, that those who have been endeared to us, by the affections of the present life, will be peculiar objects of our attention in a happier world. The chief felicity of glorified saints is no doubt derived from their communion with "the everlasting Father," "of whom are all things," and with "the only begotten of the Father, by whom are all things." Every individual creature, in "the Father's kingdom," will besides be qualified to promote the happiness of those with whom he is associated; and, bearing "the image of the invisible God," will himself be an object of general kindness and affection. But we are notwithstanding permitted, or naturally led, to believe, that those to whom we have been intimately united in the present life, and who are with us "partakers of the glory hereafter to be revealed," will be in a peculiar degree, or in a manner peculiar to themselves, the companions of our service, or the associates in our happiness.

"The manner in which we are to exist, after the resurrection of the dead, may have more analogy to our present state, than we can now venture to affirm: and, on the other hand, it is equally certain, that many objects of our present affections, on which we set a value beyond their worth, and which we allow ourselves to regret in vain, will be ultimately lost to us, because they cannot enter into "the kingdom of Christ and of God." But it is a sufficient consolation to believe, that all the happiness, which we have at present good reason, either to value or to regret, and which is capable, from its nature and substance, of being renewed in the invisible world, will be at last restored to us in a better form, than that in which we have enjoyed it in this life. We shall possess it without interruption for ever, incorporated with the views, and with the happiness of superior beings. Like the seraphims who execute the decrees of God, and proclaim his glory, we shall go to our appointed service with those, who are destined to take the most affectionate interest in our felicity. The fidelity, which was begun on earth, will be perfected in heaven; and the service, which is beyond the sphere of mortal beings, will be the signal of everlasting union and activity among the sons of God." P. 435.

"* Dan. xii. 3." "† St John xiii. 23." "‡ St John xi. 5."

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We have endeavoured to do juſtice to the learned and pious author, by ſuch extracts from his work, as our limits would allow us to inſert, but we muſt confeſs that they are but few of very many that we could have ſelected; and we have no heſitation in ſaying that by far the greater part of the book, if not the whole, will be found equal to the ſpecimens here preſented to the reader.

ART. VI. *The Naval Surgeon; compriſing the entire Duties of Profeſſional Men at Sea. To which are ſubjoined, a Syſtem of Naval Surgery, and a compendious Pharmacopœia. The Whole illuſtrated by Plates. By William Turnbull, A. M. Fellow of the Medical Societies of London and Edinburgh, &c.* 8vo. 412 pp. 9s. 6d. Phillips. 1806.

EVERY attempt to ſave the lives, and alleviate the ſufferings of thoſe valuable men, on whom the glory and ſafety of Britain depends, deſerves encouragement. And perhaps the progreſs and utility of the art of medicine cannot be more ſtrikingly proved, than by the ſuperior health of ſeamen in the preſent day, when compared to their unhappy ſtate in former times. All ancient books of voyages are filled with the moſt diſmal accounts of the mortality and ſufferings of the crews from diſeaſes; whereas now ſeamen hardly ſuffer more from that cauſe, than the reſt of mankind.

The work before us is compoſed by a perſon who is maſter of a good ſtyle, who poſſeſſes an extenſive portion of medical knowledge, and is practically converſant in the diſtempers incident to ſeamen.

It is not to be expected that all parts of the work ſhould be equally well executed. That which relates peculiarly to the ſea ſervice is better, than what applies to diſeaſes in general. The author treats at length of the means of preventing diſeaſes; and on the ſubject of clothing, he obſerves, that the thoughtleſs character of ſeamen who rarely think of the morrow, renders them unfit to be truſted to provide an appropriate dreſs for themſelves. As long as this practice continues, all thoſe complaints which originate either from exceſs or defect of clothing muſt continue to abound in our navy.

"Nay, it would be adviſable, that a ſeaman ſhould have little in his power with reſpect to his own dreſs. In general indivi-

duals of his claſs are too indolent to ſuit their dreſs to circumſtances, unleſs they are forced to it; nor is any thing more common, than to ſee ſome of them with linen trowſers in the ſeverity of winter, and a pair of greaſy woollen ones in the hotteſt ſummer.

"It is on this principle, that many intelligent naval practitioners have propoſed a general uniform for ſeamen; and it is a matter of aſtoniſhment, that ſuch a plan has not been put in practice, as it would both prevent the ſale of their clothes, and detect deſerters. Apparel might be manufactured of a particular kind of cloth, and an act of parliament paſſed, to enforce the ſame regulations and penalties as are uſual in the army.

"The uniform ſhould conſiſt of a blue jacket, with a ſleeve and cape of the ſame, and lined with thin white flannel; a waiſtcoat of white cloth, trimmed with blue tape; blue trowſers or pantaloons, of the ſame cloth with the jacket, for winter, and linen or cotton trowſers, either ſtripped blue and white, or all white, for ſummer; check ſhirt, and black ſilk neckcloth. A button of metal, or horn, leſs liable to tarniſh, with the letters R. N. upon it. The hat ſmall and round, water proof, with a narrow belt, on which ſhould be printed the name of the ſhip, which might be conveniently ſhifted when a man ſhould be turned over to another ſhip. An outſide jacket, of a thicker texture, and flannel waiſtcoats, might be occaſionally ſupplied, as a defence from cold and rainy weather. Such a ſtyle of dreſs could not fail to be acceptable to the ſeamen, and it would be highly pleaſing in the eyes of the officers and others. The crews of different ſhips would be known by the name on the hatbands, which would make them emulous to appear clean and orderly. This again would increaſe the attachment to the ſervice, and to its commanders, and conjointly with this, benefit all the qualities of good diſcipline.

"But while ſuch an attention may be paid to the dreſs in general, particular parts of the body, as the legs and feet, will require a more immediate care, eſpecially as they are very much expoſed to external injury. It frequently alſo happens, that, without any apparent ſymptom of ſcurvy, ſuch is the prediſpoſition of a ſeaman's habit to this diſeaſe, that on receiving the ſlighteſt ſcratch on the feet or legs, a large, ſpreading, and often incurable ulcer is produced, which ſometimes ends in the loſs of a limb, or at beſt, diſables him from duty, till a cure is effected by the uſual antiſcorbutic remedies. This accident is, next to the ſcurvy itſelf, the moſt deſtructive malady at ſea, particularly in a hot climate. Good ſhoes and ſtockings therefore ſhould be freely ſupplied, and the men ſhould be compelled to wear them, and not permitted to go barefooted in hot weather." P. 19

In the ſame judicious manner the author treats of diet, cleanlineſs, and exerciſe, and ſuggeſts many meaſures likely to be of advantage.

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He next paſſes ſuccinctly over the diſeaſes which ariſe in the various climates in which Britiſh fleets navigate, and points out in a general way the uſual treatment.

A portion is taken up with conſidering ſurgical complaints. This we are forced to acknowledge is the moſt defective part of the work. We were ſurpriſed to find a ſection *on the wind of a ball.* Mr. Bell has clearly demonſtrated that no ſuch accident ever occurs. For ſcorches and burns, linſeed oil is recommended; a remedy of no efficacy: and in ſyphilis we are perſuaded, that the ſlight courſes of mercury which are exhibited, would inevitably be the cauſe of many caſes with ſecondary ſymptoms.

We think ſo well of the work, that we wiſh it carefully reviſed and corrected, by an attentive peruſal of the lateſt ſurgical writers; and it will then form a valuable part of the library of every naval ſurgeon.

ART. VII. *A Treatiſe on the external Characters of Foſſils. Tranſlated from the German of Abraham Gottlob Werner. By Thomas Weaver.* 8vo. 312 pp. 8s. Mahon, Dublin; Longman and Co. London. 1805.

IT appears from the tranſlator's preface, or advertiſement, that this publication is not a mere tranſlation of the original work.

"Mr. Werner," he ſays, "publiſhed his work in the year 1744. Since that time a period has elapſed in which rapid ſtrides have been made in every branch of mineralogy; and, as it might be expected, conſiderable improvements have taken place in the Treatiſe on the External Characters of Foſſils. Aware of ſuch, the lovers of mineralogy in Germany have frequently called on Mr. Werner for a new edition of his work. His numerous avocations have hitherto prevented a compliance with the wiſhes of the public; and the period of its appearance is perhaps ſtill remote. Under theſe circumſtances, the Tranſlator, deſirous of completing the integrity of the work, has had recourſe to other ſources to ſupply the deficiencies of the printed original. Theſe are principally—copies of Mr. Werner's manuſcript corrections and additions as circulated among his pupils, notes taken during his lectures in 1791—1792, and the mineralogies of his diſciples Wiedenmann and Emmerling; and to illuſtrate the extraneous forms of foſſils, the Manual of Natural Hiſtory of Profeſſor Blumenbach has been conſulted." P. viii.

The infinite variety of appearances under which the mineral bodies are preſented to our view, and the multifarious differences of ſhape, colour, hardneſs, and other ſenſible qualities, that are induced on the ſame body, by the action of time, or air, or the admixture of a very ſmall proportion of other ſubſtances, have always rendered it difficult to determine the real nature of a given mineral body from its external appearances. The chemical art removes the difficulty by means of analyſis, which ſeparates each component ingredient from the reſt, and determines the quantities and qualities of them all. But the operations of chemiſtry are long, laborious, and expenſive; while the method of judging from external appearances, if ſufficiently accurate, would be attended with great convenience and expedition. Yet if this laſt mentioned method be not fully ſufficient to anſwer the purpoſe, it may undoubtedly afford a conſiderable approximation towards detecting the nature of a mineral, which in ſome caſes may ſuperſede the neceſſity of further enquiry, and in others may ſuggeſt a ſhorter and more direct chemical inveſtigation.

It is ſurpriſing to ſee how nearly thoſe who are converſant with mines and minerals, are able to judge of the nature of thoſe bodies from their external appearances; but it is extremely difficult to expreſs that practical knowledge in writing, for the inſtruction of others; and the difficulty principally ariſes from the ambiguous and indeterminate meaning of thoſe words which are employed to expreſs the different ſhades of colour, the various degrees of hardneſs, the endleſs variety of forms, &c.

The object of the work, which we are at preſent examining, is to render this mode of deſcription leſs ambiguous, more extenſive, and ſyſtematically regular.—The extent and diviſion of the ſubject will appear from the following table of contents.

" Introduction. Of mineralogy in general. Chap. 1. Of the characters of foſſils in general, and of the pre-eminence and utility of the external characters. Chap. 11. Hiſtory of the external characters of foſſils. Chap. 111. Of the definition of the external characters of foſſils. Chap. 1v. Explication of the external characters of foſſils. Of the 1ſt. common generic character. The colour. Of the 2nd. common generic character. The coheſion of the particles. 1. Of the particular generic characters of ſolid foſſils. Characters for the ſight.—Of the external appearance. 1. Of the external form. 2. Of the external ſurface. 3. Of the external luſtre. Of the internal appearance. Of the appearance of the fracture. 4. Of the internal luſtre.

5. Of

5. Of the fracture. 6. Of the form of the fragments. Of the appearance of the diſtinct concretions. 7. Of the form of the diſtinct concretions. 8. Of the ſurface of ſeparation. 9. Of the luſtre of ſeparation. Of the general appearance. 10. Of the tranſparency. 11. Of the ſtreak. 12. Of the ſtain. Characters for the touch. 13. Of the hardneſs. 14. Of the ſolidity. 15. Of the frangibility. 16. Of the flexibility. 17. Of the adheſion to the tongue. Characters for the hearing. 18. Of the ſound. 11. Of the particular generic characters of friable foſſils. 1. Of the external form. 2. Of the luſtre. 3. Of the appearance of the particles. 4. Of the ſtain. 5. Of the friability. 111. Of the particular generic characters of fluid foſſils. 1. Of the external form. 2. Of the luſtre. 3. Of the tranſparency. 4. Of the fluidity. 5. Of the wetting of the fingers. Of the 3d common generic character. The unctuoſity. Of the 4th common generic character. The coldneſs. Of the 5th common generic character. The weight. Of the 6th common generic character. The ſmell. Of the 7th common generic character. The taſte. Concluſion of the chapter. Chap. v. Of the external deſcriptions of foſſils. Deſcription of grey-copper-ore. Green-lead-ore. Red-lead-ore. Mica. Common Talc. Deſcription of ſpecular gypſum. Vitreous-ſilver-ore. Vitreous-copper-ore. 1. Compact. 2. Foliated. Tinſtone. 1. Common. 2. Fibrous. Copper-pyrites. Arſenical-pyrites. 1. Common. 2. Argentiferous. Tin-pyrites. Of the chemical, phyſical, and empyrical characters. Syſtem of the external characters of foſſils. Index of the foſſils employed in illuſtration of the external characters. Explanation of the figures in plates 1 and 2."

Each of thoſe chapters contains a ſufficient, and even an ample account of the particulars which fall under its peculiar title; and beſides the more immediate object, much collateral information is contained both in the text and the notes. The ſecond chapter is peculiarly inſtructive. It gives an hiſtorical account of the commencement and progreſs of deſcribing minerals by their external characters, which is inſtanced in the works of the principal mineralogical writers from the ancients, ſuch as Theophraſtus and Pliny, down to the time of Mr. Werner's firſt publication of this treatiſe.

The general method adopted by Mr. Werner for diſcriminating with more regularity and preciſion the external qualities of minerals, and their ſlighteſt differences, conſiſts in fixing certain well-known degrees of thoſe qualities as primary or principal diviſions, and then expreſſing the intermediate appearances by modifications of thoſe primary diviſions. This will be rendered more intelligible by the following extract relative to the colour, and from which the

manner of deſcribing the other qualities, ſuch as the hardneſs, the form, the fracture, &c. may be eaſily comprehended.

Mr. W. diſtinguiſhes eight principal colours of minerals, viz. white, grey, black, blue, green, yellow, red, and brown. He diſtinguiſhes the following varieties of grey.

" Grey, the ſecond principal colour, proceeds from a mixture of white with a little black; hence it conſtitutes the tranſition from the one colour into the other. Conſiſting for the greater part of white, it is one of the paleſt of the principal colours.

" The ſeveral varieties of grey ariſe accordingly as a ſlight admixture with another principal colour takes place; they are the following:

" 1. Lead grey—this is a metallic bluiſh-grey colour, appearing to conſiſt of ſteel-grey with a ſlight admixture of azure-blue. Its name is borrowed from lead, to which this colour peculiarly belongs. It is one of the moſt common in the mineral kingdom, and occurs in common galena, compact galena, ſulphurated-biſmuth, grey-antimonial-ore, vitreous-copper-ore, molybdæna from Altenberg in Saxony.

" 2. Blueiſh-grey—differs from the preceding in want of metallic luſtre only. It is found in blueiſh-grey clay, blueiſh-grey limeſtone, and blueiſh-grey marle.

" 3. Pearl-grey conſiſts of light blueiſh-grey with a ſlight admixture of reddiſh-violet-blue. Preſent in pearls, yet rather pale. But in the mineral kingdom it occurs particularly diſtinct in corneous-ſilver-ore, pearl-grey quartz, calcedony, porcellanite, and lithomarga. Rarely preſent in rock-cryſtal. It borders on lavender-blue.

" 4. Reddiſh-grey—is a grey mixed with much red. It is preſent in granular limeſtone, felſpar, ſpecular gypſum.

" 5. Smoke-grey—is compoſed of a rather dark-grey, with a ſlight admixture of blue and very little brown. Derived from ſmoke, which is generally of this colour. It is found in dark-grey flint, grey cryſtallized calcareous-ſpar, grey horneſtone, and grey fluor-ſpar from Freyberg.

" 6. Greeniſh-grey—is a light-grey colour, conſiſting, ſometimes of very pale yellowiſh-grey, ſometimes of very pale ſmoke-grey, with a ſlight admixture of verdigris-green. I have met with it only in prehnite, cats-eye, jargon, and ſome varieties of argillite.

" 7. Yellowiſh-grey—is a pale-grey mixed with more or leſs yellow. It occurs in yellowiſh-grey argillaceous-iron-ſtone from Wehrau in Upper Luſatia, yellowiſh-grey Tripoli, yellowiſh grey calcedony, yellowiſh-grey indurated earthy-lead-ore from the mine Rauten Kranz near Johangeorgenſtadt.

" 8. Steel-grey—this is a metallic blackiſh-grey colour, and which ſeems to poſſeſs a greater portion of black than either of the other grey colours; hence it conſtitutes the tranſition from grey

grey into black. Derived from ſteel, to which it properly belongs. It is very common in the mineral kingdom. In ſpecular-iron-ore, ſtriated grey-ore of Manganeſe, grey-copper-ore, grey-cobalt-ore.

" 9. Aſhes-grey—is one of the rareſt and the pureſt of the grey colours, conſiſting of yellowiſh-white and black, and derived from wood-aſhes not burnt white to which this colour properly belongs. It occurs the moſt diſtinct in wacke graduating into baſalt, alſo in argillite." P. 45.

Thus he diſcriminates the varieties of the other colours; and in a ſimilar manner he endeavours to fix the meanings of the words which expreſs the other qualities of minerals, in their principal as well as in their intermediate ſtates.

In the 5th chapter this author gives three general rules concerning the method of deſcribing minerals from their external appearances; after which he illuſtrates the whole by means of examples or deſcriptions of a few mineral bodies.

As Vogel had denied the poſſibility of diſtinguiſhing even ſuch well known foſſils as common talc and mica, Muſcovy glaſs and ſpecular gypſum, from each other, by the mere external deſcription of them, Werner has purpoſely contraſted the deſcription of theſe foſſils, as a proof of the excellency of his method of diſcriminating minerals by their external characters. We ſhall therefore extract their deſcription, in order that our readers may themſelves form ſome idea of this vaunted improvement, which has occaſioned an entire alteration in the language of the German and Britiſh mineraliſts.

" Mica, or muſcovy-glaſs.—Its moſt uſual colour is grey, as yellowiſh, greeniſh, ſmoke, or aſhes-grey. The yellowiſh-grey paſſes, partly into ſilver-white, partly into tombac, or blackiſh-brown, as alſo into copper, or browniſh-red, and even into browniſh-black; the greeniſh-grey paſſes through mountain, and blackiſh-green, into greeniſh-black; and the aſhes-grey, into greyiſh-black. Black mica has this peculiarity that when held up to the light in ſingle folia, it appears clove-brown. Some of theſe colours are at times found ſpotted.

" Found maſſive and interſperſed, alſo in thin layers or plates alternating with other ſtones, as e. g. with quartz (in gneiſs, micaceous ſhiſtus, &c.) ſuperficial; and not uncommonly cryſtallized—

" 1. In perfect equiangular hexagonal tables, which ſometimes adhere to each other by their extreme planes, ſometimes by their lateral planes.

" The tables are ſometimes thick, and then form the tranſition into,

" 2. Perfect, hexahedral priſms. Theſe ſometimes appear aggregated by their lateral planes round a common axis, forming a kind of cylindrical aggregation with a conical ſummit.

" The lateral planes of the cryſtals are ſmooth, and reſplendent—

" Internally it is reſplendent, or ſhining.

" Poſſeſſes almoſt every kind of luſtre, even the metallic.

" Fracture moſt commonly foliated, with a ſingle paſſage of the folia, and generally curved, ſometimes undularly curved; ſeldom broad-ſtriated, and then partly-parallel, partly ſcopiform or ſtelliform-diverging. The internal ſurface of broad-ſtriated mica is plumiformly ſtreaked.

" Fragments tabular.

" Maſſive mica conſiſts of granular diſtinct concretions, of every degree of magnitude; ſometimes alſo it evinces a diſpoſition to the columnar.

" In maſſive ſpecimens weakly tranſlucent at the edges, but in thin tables ſemi-tranſparent or tranſparent.

" It is ſoft, yet nearly approaching to half-hard,

" Rather brittle,

" In general very eaſily frangible,

" In thin tables elaſtic flexible,

" Feels ſmooth, yet meagre, and

" Without coldneſs, and

" Is rather heavy, yet approaching to light.

Specific gravity

2,6546 to 2,9352—Brisson—

" Common talc.—Colour moſt uſually greeniſh white, alſo pale apple-green, both cloſely verging on ſilver-white; more rarely aſparagus, or leek-green, reddiſh-white, or yellow.

" Found maſſive and interſperſed; ſeldom in cryſtals, which apparently are very ſmall hexagonal tables indiſtinctly aggregated, and forming druſen.

" Internally ſhining, and almoſt reſplendent.

" Of a perfect mother-of-pearl luſtre, ſometimes approaching to metallic.

" Fracture foliated, with a ſingle paſſage of the folia, ſtraight or curved; frequently undularly curved; ſometimes ſeeming to approach to ſlaty.

" Fragments tabular.

" It is commonly without diſtinct concretions, but ſometimes conſiſts of the granular, of every degree of magnitude; a very rare variety is that compoſed of the long and curved columnar.

" Varies from tranſlucent to ſemi-tranſparent, and in thin tables is tranſparent

" Is very ſoft, and ſofter than ſpecular gypſum.

" Sectile,

" Eaſily frangible,

" In thin tables common flexible,

" Feels very greaſy, and

" Rather

" Rather cold, and

" Is rather heavy, being heavier than flint, and lighter than fluor.

Specific gravity
2,7 to 2,8—Kirwan
2,729———Chaptal.

" Specular gypſum.—Is commonly found white, as ſnow, yellowiſh, or greyiſh-white; ſometimes yellowiſh, aſhes, or ſmoke-grey; as alſo honey-yellow, ſometimes partly paſſing into brown. Seldom ſhews an irideſcent play of colour.

" Generally occurs maſſive; frequently alſo cryſtalized.

" 1. In nearly equi-angular hexædral priſms, with two oppoſite broad and four narrow lateral planes; both extreme planes bevelled, and the bevelling planes obliquely ſet on the broad lateral planes, yet thoſe of the one bevelling parallel to thoſe of the other. This cryſtal has on the whole a rhomboidal appearance. Inſtead of bevelled, it ſometimes ſeems acuminated by four planes, ſet on the lateral edges.

" 2. In the ſame priſms, but in which two and two cryſtals are aggregated by the two narrow lateral planes, hence producing twin-cryſtals, and forming at the one extremity a ſalient, and at the other a re-entering, angle

" 3. In the ſame twin-cryſtals, but in which the bevelling planes of each priſm being ſet, not parallel to each other but diverging, on the lateral planes, re-entering angles are formed at both extremities.

" 4. In lenticular cryſtals, which are partly ſpherical, partly conical, and generally adhere to each other by their lateral planes, hence forming a kind of twin-cryſtals.

" The cryſtals No. 1. are ſometimes found in ſtelliform and ſcopiform aggregations, and occur of almoſt every degree of magnitude, from an uncommon to a very ſmall ſize, the former however are very rare.

" In the priſms the two and two oppoſite lateral planes, which form the more acute lateral edges, are longitudinally ſtreaked; the remainder ſmooth.

" The ſurface of the cryſtals is partly reſplendent, partly weakly ſhining.

" Internally it is ſpecularly-reſplendent, in ſome places alſo ſhining, and in general

" Of a common luſtre, chiefly glaſſy, ſeldomer mother-of-pearl.

" Fracture partly ſtraight, partly curved, foliated; of one perfect and two imperfect paſſages of the folia. The latter interſect each other oblique-angularly, and the former rectangularly.

" Hence rhomboidal fragments ariſe, ſpecular on two ſides, but ſtreaked on the remainder.

" Maſſive

" Maſſive ſpecular gypſum commonly conſiſts of groſs and coarſe granular diſtinct concretions; ſometimes alſo of imperfect thick columnar, or lamellar.

" It is always tranſparent,
" Very ſoft,
" Rather ſectile,
" Rather eaſily frangible,
" In thin tables ſlightly common flexible, and
" Rings a little,
" Feels meagre, and
" Rather cold, yet leſs ſo than talc, and
" Is rather heavy, bordering on light.

" Specific gravity,
2,311—Kirwan,
2,322—Muſchenbrock,
2,324—Briſſon." P. 223.

On this extract, it muſt, in the firſt place, be obſerved, that agreeably to Profeſſor Werner's own directions, (p. 216.) the moſt eſſential and diſcriminating characters of any foſſil ought to be printed in a different type from the others, in order to ſtrike the eye; yet neither in theſe examples, (which ſurely required ſuch practice to be followed) nor in any of the others here given by Werner, or added by the tranſlator, has this aſſiſtance to the judgement of the reader been given. And we even doubt whether any mode of exhibition would have enabled a perſon, who did not poſſeſs beforehand ſome knowledge of the foſſils here mentioned, to diſcriminate them when they occurred to his view. Beſides it will readily appear to the reader, that notwithſtanding this author's nice diſcrimination, and regular arrangement, the above deſcriptions are far from being quite determinate and ſatisfactory; for the colour, and almoſt every other quality, is liable to vary through a vaſt number of degrees, which muſt naturally perplex the ſtudent; and what then muſt be the difficulty of determining the nature of an unknown mineral from a vaſt ſeries of ſuch deſcriptions, whoſe limits are ſo vague, and of courſe much interfering with one another?

In the tabular arrangement of the generic external characters, and likewiſe in the alphabetical index, which are ſubjoined to this work, the equivalent German names of colours, minerals, &c. are added to the Engliſh, Mr. Kirwan's denominations of the latter being adopted.

Two plates, exhibiting the more ſimple cryſtalline forms of minerals, and their ordinary alterations are ſubjoined, as an explanation of Werner's mode of deſcribing cryſtals. Theſe conclude the work, which ſeems to be nearly as well executed

executed as the nature of it would allow. We object however to many of the terms attempted to be introduced. Such as "botriform" for botroidal, "liquiform" for that peculiar appearance which is aſſumed on cooling in circular veſſels, by thoſe metals which contract when they become ſolid. "Arrundated grains" ſeems alſo a moſt harſh, and needleſs innovation for roundiſh, or rounded grains.

ART. VIII. *Engliſh Lyrics. Third Edition. By William Smyth, Fellow of St. Peter's College, Cambridge.* 12mo. 149 pp. 5s. Cadell and Davies. 1806.

IT is but ſeldom that we have the opportunity afforded us of enlivening the former parts of our Review with a poetical article. We ſtill retain ſo great a fondneſs for our earlier habits and purſuits, that we are glad to do this when we can. But ſuch is the refinement of the times, that ſmooth and poliſhed verſification is as common, as the diſtinctions of real genius, originality of conception, force of ſentiment, and brilliant imagery, are found but with the choſen few. The work before us, which has paſſed through three editions, in a very ſhort ſpace of time, is marked with many of the characteriſtics of genuine poetry. It will not animate the reader with the fire of Gray, it will not always rival the lyric ſtrains of Akenſide; but it has the eaſe and elegance of Shenſtone, with ſuperior vigour; it evinces true poetical taſte and feeling, and is diſtinguiſhed by many beautiful paſſages, on which remembrance will love to dwell.

Having ſaid thus much, nothing more ſeems neceſſary, than to give one or two ſpecimens in juſtification of the opinions above advanced.

VERSES

Sent to a Lady with a Prize Carnation.

"TO her, who ſhall thy beauties know,
With taſte to mark, with ſkill explore,
Go, flower, in modeſt triumph go
And charm the maid that I adore—
Go envied flower, and whilſt her eye
Surveys thy form with critic care,
And while ſhe ſmiles beſtows, which I
Would barter worlds with thee to ſhare,
In thine own hiſtory, if thou canſt, impart
The thought I cannot ſpeak, that glows within my heart.

Thus

Thus tell her, that in thee ſhe views
A flower for beauty far renown'd,
The faireſt form, the brighteſt hues,
Approv'd, admir'd the country round;
Tell her to find a flower as fair
That I myſelf with happy pride,
Search'd every garden and parterre,
But flower like thee I none deſcried,
No flower by nature's hand, ſo richly dreſt,
So partially adorn'd, ſo exquiſitely bleſt.

But tell her, I with reaſon fear'd,
A ſtem like thine could ne'er ſuſtain
Singly, ſo weak ſo unprepar'd,
The driving wind, the beating rain;
And ſay, that hence a ſtronger reed
I ſtationed at thy friendleſs ſide,
A guardian band round each convey'd,
And both in happy union tied,
That wedded thus, ſafe could thy gentle form
Pour forth its opening ſweets, and mock the coming ſtorm.

Thus, ſweet ambaſſadreſs, from me
Thus, beauteous flower beſpeak the fair,
And if ſhe ſhould the moral ſee,
(For more is meant than meets the ear)
And if thou mark a truant ſmile,
Quick o'er her bright'ning features fly,
And if a vivid gleam, the while
Fire the blue luſtre of her eye;
Ah! then, thou lovelieſt flower! kind, faithful be,
And bear one fond, one warm, one trembling vow from me." P. 13.

FOLLY.

" AWAY, ye grave, I war declare,
For I the praiſe of Folly ſing;
She gives my looks their careleſs air,
She gives my thoughts eternal wing;
She gives me bliſs, can you do more?
Oh! never gave ye ſuch a treaſure,
Be wiſdom yours—I'll not deplore,
Be folly mine—and all her pleaſure.

Ah, what were life of folly reft?
A world which no kind ſun could warm,
A child, to ſtep-dame reaſon left;
No ſweet to pleaſe—no toy to charm;
Where, mirth, were then they frolic gleams;
Where wit, thy whims and gay effuſions,
And where, O Hope! thy golden dreams,
Enchanting ſmiles, and dear deluſions.

How, think you, would poor friendſhip fare,
Did folly never friendſhip blind,
And had not love found folly there,
How ſoon had love the world reſign'd;
And is it not at honey moon
That Hymen laughs at melancholy?
And would he mournful look ſo ſoon,
If ſtill he kept on terms with folly?

What ſoldier would conſent to fight,
What tar be to the bottom hurl'd,
What poet ſing, what ſcholar write,
Were folly baniſh'd from the world?
Tell me whom moſt this goddeſs rules,
Is it the patients' or phyſicians',
Whom ſhall we call the greateſt fools,
The people or the politicians?

What charms in opera, ball, or play,
Did folly not the ſcene attend,
How poor the rich, how ſad the gay,
Were folly not their trueſt friend;
How ever ſhould we hope to find,
Pleaſed with itſelf each happy creature,
If all were wiſe, and none were blind,
And folly never ſuccour'd nature.

For once be wiſe, ye grave ones hear,
Why need I more my theme purſue?
If all alike ſuch fools appear,
Let me with ſmiles be pardon'd too;
Wiſdom you love—and ſo do I—
Am no derider—no deſpiſer,—
But I of fools, the grave ones fly,
And think the merry fools the wiſer." P. 120.

The above examples are not ſelected with any particular care, as of merit ſuperior to the reſt. The peruſal of the whole will repay the lovers of poetry; and particularly of that light and playful kind which ſooths and enlivens the paſſing hour, either as a relaxation from ſeverer ſtudies, as a preventive of indolent or vicious diſſipation; or not improperly as an inducement to further intellectual exerciſe and purſuit. The peruſal of theſe Lyric Pieces will amuſe, but cannot corrupt, may ſooth, but cannot enervate, may gratify the better paſſions of the heart, but exhibit no incentive to the indulgence of the depraved. With ſuch commendation, we truſt, that both the author and his friends, zealous as they are, will be ſatisfied.

ART.

ART. IX. *The Condition and Duties of a tolerated Church: a Sermon, preached in Biſhop Strachan's Chapel, Dundee, on Sunday the 9th of February, 1806; at the Conſecration of the Right Rev. Daniel Sandford, DD. to the Office of a Biſhop in the Scotch Epiſcopal Church. By the Rev. James Walker, A. M. late of St. John's College, Cambridge.* 8vo. 67 pp. 1s. 6d. Cheyne, Edinburgh; Rivingtons, London. 1806.

OF the Scotch Epiſcopal Church we gave a very exact hiſtory, in the introduction to our account of Biſhop Skinner's Convocation Sermon*. We there ſtated, that the convocation of the biſhops and clergy of that church, before which Biſhop Skinner preached that ſermon, on the 24th of October, 1804, was aſſembled for the purpoſe of adopting the thirty-nine Articles of the Church of England as their ſtandard of doctrine, according to a requiſition of the laſt act of toleration; as well as the liturgy; and of doing it in the moſt ſolemn manner. We there pointed out, how ſtrong a circumſtance it was againſt the Calviniſtic interpretations of our Articles, that they ſhould be thus publicly adopted by a ſet of men whoſe anti-calviniſtic principles had borne every teſt; and particularly that they ſhould take this ſtep, when ſo many recent attempts had been made, to force thoſe articles into the ſervice of Calviniſm.

Dr. Sandford, a miniſter of approved learning and character, at whoſe conſecration the preſent ſermon was preached, was originally of Chriſt Church, Oxford, and received his ordination in the Engliſh church; but with many other clergy ſo circumſtanced, and officiating in Scotland, had ſeen the propriety and duty of paying canonical obedience to the biſhops preſiding over the dioceſes of that country; and appears to have accepted of the epiſcopal authority, chiefly with a deſire of finally terminating the ſchiſm, which had divided the Scottiſh epiſcopal clergy, properly ſo called, from the Engliſh clergy officiating in Scotland. We are inclined to hope that this ſchiſm is now on the point of being terminated, for though one or two individuals are ſtill ſaid to continue in a ſtate of ſeparation; yet as all real cauſe for diviſion is removed by the adoption of our articles, we cannot ſuppoſe that any oppoſition to a perfect union and communion can long continue.

* Brit. Crit. vol. xxv. p. 175.

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The adherence of the Scotch epiſcopalians to the intereſts of the houſe of Stuart, at the time of the rebellions of 1715 and 1745, and the penalties conſequently enacted againſt thoſe who ſhould attend their chapels, were the original cauſes for calling in epiſcopal clergy from England. Every layman who ſhould twice within the year, previous to an election, have attended ſervice in a chapel ſerved by a Scottiſh epiſcopal clergyman, was, by an act paſſed in 1748, diſqualified from voting for a member in either houſe of parliament. Thoſe laymen, therefore, who were attached to the worſhip of the church of England, and yet unwilling to incur ſuch diſfranchiſement, invited clergymen from England, to officiate for them. Theſe miniſters, not uniting with the epiſcopal church of Scotland, which then poſſeſſed no acknowledged formulary of faith, officiated, till now, under ſubordination to no epiſcopal authority; and their congregations, among other diſadvantages, were deprived of the apoſtolical rite of confirmation. But, from the time when the Scottiſh biſhops and clergy, in ſolemn convocation adopted the articles of the church of England, all ſubſtantial cauſe for ſeparation was removed, and the great majority of Engliſh officiating-clergymen thought it right to acknowledge, as Dr. Sandford did, the ſpiritual juriſdiction of the biſhops of Scotland. A few minor objections, ſtill urged by one or two perſons, we took occaſion to anſwer in our review of Dr. Grant's Sermons, vol. 2.*

Mr. Walker, the author of the preſent diſcourſe, though educated in England, was ordained in the epiſcopal church of Scotland†, yet we find him acquieſcing, without ſcruple, in the conſecration of an Engliſhman to the office of a biſhop in that church. In a ſhort preface he ſpeaks of the union of the two churches, in terms highly ſuitable to the occaſion, and juſt to thoſe who are concerned in it.

"The union of epiſcopalians in this country, which led to the conſecration of Biſhop Sandford, and the dignity (entirely ſpiritual as it is) to which he has been promoted, appeared to me calculated to deſtroy all the prejudices which had been ſo idly raiſed, and ſo induſtriouſly circulated, againſt the Scotch epiſcopal church. The ſolemn adoption of the thirty-nine Articles, as well as of the liturgy of the united church of England and Ireland; the union

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* See Brit. Crit. vol. xxvii. p. 482.

† Mr. Walker was the prieſt to whom we alluded in our account of Biſhop Skinner's ſermon, as preſent at that convocation, though not oſtentatiouſly appearing in it. P. 181.

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with us of men of the higheſt reſpectability, and the promotion of one of theſe to the office of a biſhop among us, ſeemed for ever to preclude, among candid and liberal men, the poſſibility of miſconception, or of miſrepreſentation, either of our principles or of our practice.

"At any period of our hiſtory, as a church merely connived at, or poſitively tolerated, a little calm and candid enquiry would have placed our religious principles and practice beyond the reach of thoſe cavils, to which they have ſo often been ſubjected. But if, in our former condition, miſconceptions might be looked for, they are almoſt unaccountable now, when our condition is better known, and when the ſlighteſt enquiry will prove to the moſt faſtidious, that our principles are perfectly harmleſs, even if they ſhould be eſteemed erroneous; and that our practice, both as chriſtians, as men, and as Britiſh ſubjects, will bear the ſtricteſt examination." P. viii.

The epiſcopal church of Scotland, is in fact, as he has repreſented it, "more ſimilar in its external condition to that of the firſt ages, than any other now exiſting:" ſubſiſting by mere toleration, in a country where another church is eſtabliſhed; totally unconnected, therefore, with the ſtate; and having neither power, except ſpiritual power, nor civil dignity to offer to its biſhops. The ſubject of this diſcourſe is taken from Titus ii. 15, where St. Paul recommends to that favoured diſciple and young biſhop, to aſſert his own dignity, notwithſtanding all outward diſcouragements, "Let no man deſpiſe thee"; an injunction given alſo to Timothy, in a ſimilar manner, and ſupported by ſimilar admonitions: the dignity he recommends to both, being that of becoming an example to all believers in faith, purity, and ſpiritual gifts. Among many very important topics introduced in this diſcuſſion, is that of the regular ſucceſſion of the miniſtry from the apoſtolic times, which is moſt clearly ſtated, in p. 28—30.

This, however, has often been ſtated, though ſeldom with more ability: more eſſential to be produced at preſent, is the declaration of the principles and ſituation of the Scottiſh epiſcopalians, which occurs in a ſubſequent part of the ſermon.

"To the united church of England and Ireland, we are moſt ſincerely and cordially attached; and our moſt earneſt prayers muſt ever be that ſhe may ever retain the advantages which ſhe enjoys. When we are called to live within the limits of her juriſdiction, we are her faithful adherents, as the moſt zealous of her own children. But we are the enemies of no church nor party, however different from our own; and leaſt of all are we diſpoſed

diſpoſed to reproach or to injure that which is eſtabliſhed among us. What the eſtabliſhed church of Scotland may have to fear from the numerous ſects which have ſeparated, and which daily ſeparate from her, it becomes not us to judge; but from us, who never ſeparated from, becauſe we never belonged to her, moſt certainly ſhe has nothing to fear. Her numerous, learned, and truly reſpectable members, we hold, in common with the reſt of our countrymen, in that juſt and high eſtimation which is their due; and we are perſuaded that they look upon our diſpoſitions with the candour which they merit. If any individuals ſhould haſtily think otherwiſe, the ſlighteſt enquiry will equally ſatisfy them that we are perfectly harmleſs, both in our views and practice, and that it is impoſſible to conceive a caſe in which we can be otherwiſe.

"One conſiderable cauſe of uneaſineſs, reſpecting the views of our humble ſociety, ariſes from the ſtrange abſurdity, of not diſtinguiſhing between the ſpiritual character of a biſhop, as that office exiſted in the three firſt centuries of the church,—and the temporal power and dignity, which, in a ſtate of civil eſtabliſhment, have been connected with it. We ſee, and moſt readily acknowledge, the great and numerous advantages derived from ſuch eſtabliſhments. But every human advantage is probably followed by ſome correſponding evil. In ſuch circumſtances, many individuals will be diſpoſed to reſt ſatisfied with the civil ſanctions of their church policy, and with the protection of the laws; and to overlook that ſpiritual ſource of the chriſtian miniſtry and ſtewardſhip, which, for the purpoſes of religion, is its moſt important mark of diſtinction. If that ſource for which we contend, be real, the loſs of temporal favour cannot annihilate it. But it has a natural tendency to induce all thoſe who in ſuch circumſtances ſtill acknowledge it, to remain attached to their principles with more zeal, perhaps, than in circumſtances of greater external ſplendour. Nor, if this be the caſe with ourſelves, can we be juſtly blamed. But, moſt certainly, we connect not, in the moſt ſecret thoughts of our hearts, with the ſpiritual character which we revere, the moſt diſtant notion of temporal power or dignity; nor is it very eaſy to conceive, why we ſhould be ſuſpected of doing ſo. A biſhop is, with us, merely a ſpiritual miniſter, eſſential indeed we think to the being and unity of our church, and neceſſary for offices to which the inferior clergy have never, among us, been eſteemed competent. His character, indeed, we think as ſacred, as that of him who unites to the ſame ſpiritual name and office, the rank and conſideration of peer of parliament. The various ſects, which abound in England and among ourſelves, look, it is preſumed, in as high a light on their miniſters; nor has their right to do ſo ever been queſtioned. But why that which is allowed to them with impunity, ſhould be denied to us, and blamed, or thought extraordinary, in us, it would be hard to account for, on principles of equal juſtice." P. 48.

At p. 57 Mr. W. ſpeaks with much reſpect of the Engliſh clergy reſiding and officiating in Scotland, and of their recent union with the epiſcopal clergy in that country; and in a note on that paſſage he labours with zeal and judgment to remove every remaining cauſe for diſunion. It is with a hope of aſſiſting in theſe pious endeavours, that we have given of this diſcourſe a much more detailed account than we uſually can allow to a ſingle ſermon; and for the ſame reaſon, we ſhall conclude this article with the words, in which the author ſums up the ſubject, juſt before his peroration.

"It is now univerſally known, that by far the moſt diſtinguiſhed and reſpectable of the Engliſh clergy, reſiding and officiating in this country, have united with us, in a manner not leſs honourable to them than creditable to our humble Zion. It is equally well known, that this their laudable conduct *has been ſanctioned and approved by the higheſt legal and eccleſiaſtical authority of their native church*: and certainly the ſolemn ſervice of this day exhibited a remarkable and unqueſtionable proof and pledge of that entire cordiality, which has been ſo happily re-eſtabliſhed,—never more, it is to be hoped, to be broken." P. 59.

ART. X. *An Inquiry into the State of the Nation, at the Commencement of the preſent Adminiſtration.* 8vo. 218 pp. 5s. Longman, &c. 1806.

ART. XI. *An Anſwer to the Inquiry, &c. with Strictures on the Conduct of the preſent Miniſtry.* 8vo. 157 pp. 3s. Murray. 1806.

IN examining the works of political writers, whatever may be our feelings, it is at leaſt our *wiſh* to diveſt ourſelves of political prejudice, and to diſcuſs every argument preſented to our notice, not with the ſophiſtry of advocates, but the preciſion of judges; admitting no influence but that of fair reaſoning, and acknowledging no criterion but truth.

It is, however, impracticable to diſcuſs ſo fully, as their importance ſeems to require, all the topics ſuggeſted by the two performances before us, within the narrow limits of a Review. The general object of each writer, ſome of the principal facts brought forward, and chief arguments urged on either ſide, ſhall be laid before our readers, with ſuch general obſervations as the ſubject naturally ſuggeſts to our reaſon, and ſeems to demand from our public duty.

The Inquiry into the State of the Nation ſets out with an aſſertion, that, in conſequence of the late change of miniſters, "it has been found impoſſible to inveſtigate at all, even in their diſtinct character, thoſe meaſures which occupied

government during the laſt vacation." Surely this aſſertion diſcovers the ſentiments of a partizan, rather than the judgment of an impartial inquirer. The reſignation of the late miniſtry, on the lamented death of their chief, did not incapacitate parliament from inquiring into the meaſures which they had purſued; though undoubtedly it rendered ſuch an inquiry leſs deſirable to thoſe who had oppoſed, and have ſince ſucceeded them. But we haſten to the material parts of the inquiry, which is divided into three heads: 1ſt. "The ſtate of our foreign relations;" 2d. "Our domeſtic economy;" 3d. "Our colonial affairs." Such is the *formal* diviſion of the ſubject; but *ſubſtantially* the author has employed his ingenuity almoſt wholly on the firſt of theſe topics.

The firſt attack on the conduct of the late miniſtry, is for not ſoliciting the mediation of Ruſſia, to which meaſure, we are told, they ſtood pledged as far back as May, 1803. The author ſeems to forget that the adminiſtration of a noble lord, now one of the cabinet miniſters, laſted a full year after that pledge was ſuppoſed to be given. If, therefore, there was any neglect in redeeming that pledge, (which we do not inſinuate) it muſt chiefly reſt with one of the preſent adminiſtration. But it is impoſſible to determine that queſtion, without a reference to documents never yet called for, and inapplicable to the immediate ſubject of this inquiry. In 1805, however, when Ruſſia was become our ally, the "treaty of concert" with that power, was ſurely a far more effective inſtrument for obtaining peace for ourſelves, and ſome degree of independence for Europe, than the ſolemn farce of a mediation; which, unleſs ſupported by arms, could have little effect on ſuch a ſovereign as Bonaparte, and ſuch a power as France.

The next objection is pointed at the league againſt France, which, it is alledged, had no preciſe or definite object in view. To one who peruſes the treaty, not with the jaundiced eyes of party, but with a due conſideration of the nature of ſuch inſtruments, of the impracticability of anticipating every poſſible event, and of the difficulties that might ariſe in fulfilling ſtipulations which ſhould have defined, not only the general line of conduct to be purſued, but the exact mode of all the details of it, to ſuch impartial obſervers, the treaty muſt, we think, appear as preciſe as the nature of the caſe will admit; and far more wiſely framed than if the parties had entered into more minute particulars. But to a writer who aſſerts, that if France ſhould withdraw her troops from Holland, "*She might again overrun the Dutch territories in a week*" (which is as much as to ſay that Breda, Bergenopzoom,

and the other Dutch fortreſſes on the ſide of Flanders, if well garriſoned, are incapable of defence) what anſwer is to be given? Can ſuch a writer be acquitted either of ignorance on the one hand, or wilful miſrepreſentation on the other? No leſs abſurd is it to aſſert, that the removal of the French troops was *attained* by the treaties of Luneville and Amiens: for, though ſuch a ſtipulation was contained in thoſe treaties, the writer well knows, and indeed admits, that it never was fulfilled. But the whole argument in this buſineſs, as in the caſe of Switzerland, reſts on an aſſumption, that in treaties of this kind, not only the objects ſhould be defined, but the preciſe *mode* of obtaining them (which muſt depend on future contingencies) pointed out.

Such are the objections to the league itſelf; which might with much better reaſon have been cenſured, had it bound the parties to a preciſe and definite mode of obtaining every object profeſſed. Subſtantially, it was a league to recover, in ſome degree, the balance of power, and provide for the independence and ſecurity of Europe. Some of the principal meaſures by which theſe objects might be attained, were enumerated, but the preciſe mode of purſuing them was wiſely left open to future diſcuſſion; which, between parties acting *bona fide*, and agreed as to their principal object, could be attended with little difficulty.

The next objection, as to the time and mode of forming the league, would require a very long diſcuſſion. Suffice it to obſerve, that ſome facts are aſſumed without proof, namely, that we prematurely accelerated the converſion of other ſtates to a true ſenſe of policy, by our "*intreaties and ſubſidies*"; and that we endeavoured to "buy an attack upon France." For aſſertions, like theſe, there is no authority, but that of the Moniteur and its Satellites; whoſe language indeed is, in many inſtances, transfuſed into this work. The whole argument againſt precipitation takes for granted, that there were no dangers, but many advantages in delay; a doctrine very queſtionable; but which we cannot allow ourſelves time and ſpace to diſcuſs.

In this anonymous author's review of the conduct of the war, many meaſures are blamed apparently with juſtice; but moſt unjuſtly, and ſurely, therefore, ſtill more unpatriotically is the whole cenſure directed againſt Britain; who had no right to direct, and certainly could not controul, the meaſures of her continental allies. But the author cenſures our miniſters for not having interfered, even in the choice of Auſtrian generals, though we had not ſtipulated to contribute a ſingle man to the allied armies; and this becauſe the Emperor of Ruſſia,

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who had contributed ſo large an army, wiſhed that his troops might be commanded by their own generals, or an Auſtrian archduke. The cautious and temperate courſe purſued by King William, in oppoſing Louis the XIVth. is contraſted with the ſuppoſed precipitation of the league againſt Bonaparte, without the leaſt conſideration of the many circumſtances in which the two periods eſſentially differ.

Having thus, by a ſeries of artful cavils, as we cannot but term them, rather than real arguments, endeavoured to ſtigmatize the league which produced the late continental war, and to throw all the odium of its failure on Great Britain, the author points out what he conſiders as the conſequences of our late foreign policy. Here we have a view of the preſent ſtate of Europe, preſented of courſe, in its moſt gloomy aſpect. The author dilates at large upon all the advantages which France has acquired, and all the loſſes which Auſtria ſuſtained. We will not examine how far both are exaggerated; nor whether it is in the nature of things that the ſyſtem eſtabliſhed by Bonaparte, founded, as it is, in wrong and oppreſſion, and ſupported by ſuch complicated machinery, ſhould be permanent. But a more immediately important queſtion ariſes from the *tendency* of this author's repreſentations; which is, to recommend what he terms, "a new and neceſſarily moderate and pacific ſyſtem." If this language has a meaning (and indeed the author ſufficiently explains it afterwards), it is that Great Britain ſhould, at all events, make a peace, upon the beſt terms ſhe can; and endeavour by ſubmiſſion, or ſomething very like it, to conciliate her haughty, inſidious, and (as experience has ſhown) inveterate enemy. We will not take upon ourſelves, while a negotiation is depending, to pronounce whether or not, in the preſent ſtate of affairs, a peace compatible with our honour and future independence can be obtained: but we will venture to aſſert, that the peace (or rather truce) of Amiens, and its conſequences, ſhould teach us, that theſe "moderate and pacific ſyſtems" may have dangers far greater than are likely to reſult from vigour and perſeverance in war; and that thoſe writers who endeavour to lower the public ſpirit, and produce a deſpondency which ſhall aequieſce in almoſt any terms of pacification, are far from being friends to their country.

We will not purſue the reaſonings of this author into further details. Suffice it to obſerve, that the remarks on the conduct of our domeſtic concerns, which he ſeems to have had in view at the outſet of his work, appear to have been totally forgotten before the end of it; and little notice

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is taken of colonial affairs, unleſs an attempt to perſuade us that our conduct towards the neutral powers, in reſtraining their carriage of the colonial produce of our enemies, is impolitic, will come within that deſcription. On this ſubject, indeed, he does not venture to argue the queſtion of right with the able author of "War in Diſguiſe", but puts it wholly upon expediency. On that ground alſo his arguments appear to us fallacious, and if they have not (as we think they have) been ſufficiently anticipated in that maſterly work, they can eaſily be overthrown by its public-ſpirited and eloquent author. We will, in juſtice, add that the ſtyle and language of the author before us, are in general fluent and accurate; but in his zeal to ſupport one branch of the preſent adminiſtration, he throws out inſinuations of a tendency manifeſtly hoſtile to another, and perfectly inconſiſtent with his general commendations of the whole. To ſuch inconſiſtencies every writer is liable, who regards the views of a party more than the real intereſts of his country.

We will now advert to the Anſwer which the foregoing Pamphlet has produced, and which we have thought fit to include in the ſame Article, for the purpoſe of bringing the whole ſubject into one point of view.

This author ſets out with a remark, of ſome importance, to ſhow the partiality of the author of the *Inquiry*; namely, that in his "*State of the Nation*" (which ought to compriſe all material circumſtances) two moſt important topics, the ſtate of our public funds, and our naval victories, have been wholly omitted. Thence the writer of the anſwer infers, that the work under his review is only nominally an Inquiry into the State of the Nation, but really "a catalogue of the difficulties under which the ſecretary for the foreign department is deſirous that the public ſhould believe he has entered upon office."

Noticing, as we have done, the cenſures occaſionally thrown out in the Inquiry, againſt an important part of the preſent adminiſtration, this author divides his Anſwer into "An Examination of the arguments adduced againſt the late Miniſtry, in regard to the laſt campaign, as well as other continental affairs;" and "An Inquiry how far the preſent Miniſtry have verified the predictions of the author, or juſtified the lofty encomiums beſtowed upon them."

He firſt replies to the objection, that there was no attempt to negociate under the mediation of Ruſſia, by ſhowing how improbable it is that ſuch a mediation would have been accepted; and that it was, in effect, rejected by Bonaparte, when, having granted paſſports to a Ruſſian negotiator, he,

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in the interval, purſued his ambitious career, by annexing Genoa (one of the moſt ancient ſtates of Europe) to France. The author then proceeds to anſwer the charge againſt the treaty of concert, that " it had no preciſe or definite object in view, quoting the 2d Article, and ſhowing that it muſt have been the *real*, not the nominal independence of Holland and Switzerland, which was meant to be ſecured; and that (as to the former) it might have been ſecured by withdrawing the French troops from all the Dutch fortreſſes, ſeveral of which are ſo ſtrong as to form a very powerful barrier to her territory. This ignorance of the Dutch frontier, in the author of the Inquiry, upon which we alſo animadverted, is dwelt upon with juſt triumph by his adverſary.

In defending the late miniſtry from the accuſation of hurrying on the allies to a premature conteſt, this author appears to us, upon the whole, ſucceſsful; and certainly points out ſome inconſiſtencies in the author of the Inquiry. But on this part of the ſubject the arguments are too numerous to be purſued by us in detail. One remark, however, in the Anſwer, we cannot forbear repeating, which is, that on the developement of the late extenſive confederacy, " the Oppoſition preſſes", (now ſo loud in cenſuring it as ill-digeſted and premature) " while they termed it a glorious coalition, made every exertion to deprive Mr. Pitt of the merit of its formation."

In diſcuſſing the queſtion whether the co-operation of Pruſſia, or at leaſt her neutrality, ſhould not have been ſecured, previouſly to the commencement of hoſtilities, the Anſwerer is, we think, leſs ſucceſsful than in almoſt any other part of his work. This is, indeed, a point upon which different opinions may be entertained, by perſons the moſt impartial, and the leaſt tinctured with party prejudice. On the ſubject, however, of the propoſed *mediation* of Pruſſia, the facts generally known ſeem to negative the aſſertions and cenſures in the Inquiry.

The injuſtice of the author of the Inquiry, in imputing all the errors of Auſtria to Britiſh counſels is, of courſe, ſtrongly reprobated by his opponent; who alſo, on very probable grounds, defends the late adminiſtration from the charge of not having made an early diverſion by an attack on Holland, or the north of France, and eſpecially on Boulogne.

After having diſcuſſed a few other topics reſpecting the conduct of the war, the author of the Anſwer proceeds to the ſecond part of the Inquiry, which relates to " the conſequences of our late foreign policy." The great value of the ceſſions made by Auſtria to France (ſo much inſiſted upon in

the

the *Inquiry*) is in ſome meaſure denied in the *Anſwer*. Without entering into the merits of this diſcuſſion, we cannot but coincide with the Anſwerer, in reprobating the terms of extreme deſpondency adopted by his adverſary, and ſtill more the reproachful expreſſions ſo frequently applied to the character and conduct of his own countrymen.

We are, it ſeems, "to offer equitable terms of peace, in order to obtain, *for the firſt time*, the character of moderation!" What then, has the author of the Inquiry forgotten the peace of Amiens, ſupported by Mr. Pitt? Did not that treaty bear a ſufficient character of moderation? And can there be a doubt that it would have been religiouſly obſerved by Great Britain, had a ſimilar moderate conduct, and a truly pacific diſpoſition, been manifeſted by her enemy?

The remainder of the Anſwer is employed in combating the opinions of the author of the Inquiry, reſpecting our conduct towards Spain, and reſpecting the preſent ſtate of Holland; after which the author expreſſes his opinions as to the caution neceſſary to be obſerved in treating for peace, admitting, that "if Mr. Fox ſhould ſucceed in negotiating a peace honourable to us and ſafe for the continent, he will deſerve the thanks of the country." A recapitulation of the anſwers which have been given to the ſeveral parts of the *Inquiry*, and a ſummary vindication of the late miniſter, conclude this part of the work. We will extract the latter, as it is brief, energetic, and, in our opinion, perfectly juſt.

"When the preſent confederacy, the greateſt which for nearly a century had been formed againſt France, firſt developed its ſtrength, the Oppoſition preſs loudly refuſed Mr. Pitt the merit of its formation; but ſince Mack's infatuation marred our faireſt proſpects, every epithet of cenſure has been caſt upon that diſtinguiſhed miniſter. He is accuſed of not having exerciſed in foreign ſtates an extent of power which a ſovereign often finds difficult in his own kingdom—of not having controlled from London the operations in Bavaria. The faults of every court are aſcribed to him, as if he had ruled Europe with deſpotic ſway. Is it not obvious that England, remote from the theatre of war, muſt leave the conduct of military operations to the powers who are near them, whoſe force conſiſts in armies, and who are more immediately intereſted in the iſſue of the campaign than herſelf? Were ſhe permitted to direct the movements of the league, what could enſue from her diſtance but delay and diſaſter? The province of the Britiſh miniſter was therefore to employ the reſources of his country to unite as large a part as poſſible of the commonwealth of Europe againſt its oppreſſor; to conciliate the jarring intereſts of thoſe powers, and bind them together in a ſolid league, definite in its objects, and upright in its views; to conduct this arduous negotiation

negotiation with secrecy, and by every possible precaution to avoid awakening the suspicion of a vigilant enemy; and finally, after having agreed upon a general plan of operations, to commit the detail to those who were to execute them, avoiding that interference in particular objects which involves the ruin of confederacies by the distraction of their views, and the division of their force.

"In whatever way we examine the conduct of these important measures on the part of Mr. Pitt, we shall find the most solid grounds of approbation. The alliance was formidable in magnitude beyond example, the cordiality of its members has been evinced by their constancy under disaster, and the whole scheme was concealed from the enemy until the Russians were approaching to Germany. England therefore amply fulfilled her part in the coalition, and its failure was occasioned by causes beyond her controul.

"The career of the illustrious statesman we have lost, has been uniform; it was no less great in its close than promising in its commencement. The historian of his life will be under no necessity to call in to his panegyric the aid of eloquent or impassioned language: let him endeavour to elevate his mind to the conception of Mr. Pitt's views, to investigate his measures by their own merits, to weigh his motives and conduct in silent meditation, without attending to the reports either of friends or enemies, and he will pourtray a character equally admirable in all that enlightens the mind, and dignifies the heart." P. 103.

The remainder of this work is employed in "*Strictures on the Conduct of the present Ministry;*" the justice of which we do not deem it proper, at present, to examine. Neither the extravagant praises in the Inquiry, nor the vehement censures in the Answer, may appear to have been deserved; though, for the sake of the country, we hope the former may be found most just. But, while we unite with all good and unprejudiced men in vindicating the fame, and lamenting the loss of our late "excellent minister," we are not so uncandid as to deny the abilities and the virtues of some, at least, among his successors; nor so weak as to conclude, that talents and public spirit do not yet remain, adequate to meet the difficulties in which we are placed, and finally to secure the honour and welfare of our country.

BRITISH CATALOGUE.

POETRY.

ART. 12. *Victory in Tears*; *or, the Shade of Nelson. A Tribute to the Memory of that immortal Hero, who fell in the Battle of Trafalgar, October* 21, 1805. 4to. 2s. 6d. Murray. 1805.

This Poem would have been ſuppreſſed, or at leaſt delayed, if the author had not conceived "that it might be accepted, in the generous ſenſibility of the moment; and that the feelings of the patriot might ſuſpend a while, in his favour, the judgment of the Critic." Let not the reader be deterred by this modeſt introduction, which, like true modeſty in general, announces merit. The Poem is, in truth, the beſt we have yet read on the animating ſubject of Nelſon. It is full of ſpirit and patriotic feeling; the parts well varied, and the whole well verſified. The ſhade of Nelſon ſpeaks in it as ſuch a ſhade ſhould ſpeak, and we will copy a part of his words.

"Hear, awful Power!—celeſtial Sov'reign hear!
Before whoſe throne kings tremble to appear;
Whoſe aid divine, with humble heart implor'd,
So oft, with conqueſt crown'd my feeble ſword;
My war-worn frame ſuſtain'd through fierce alarms,
And clos'd my courſe at length, in Victory's arms!
Protect my country!—through the tempeſt guide
Britannia's gallant prow—the ocean's pride!
Support her throne! aſſiſt her ſacred cauſe!
Preſerve her rights, and purify her laws!
To deeds of ancient worth her warriors fire;
With nobleſt paſſions all her ſons inſpire!
From ſelf, and ſenſe, the free-born race refine,
Lead all their thoughts to Public Virtue's ſhrine;
Teach them to prize the ſtructure Time has tried,
That ſtands the tempeſt, and that ſtems the tide;
To brave the rebels' rage—the tyrants' frown,
To live with liberty, and love renown.

"For ages cheriſh'd there, a glowing gueſt!
'Tis freedom's ſpirit breathes in Albion's breaſt;
'Twas Freedom's hand, that graſp'd each laurel crown,
At Cape St. Vincent won, and Camperdown;
'Twas Freedom's ſword, Aboukir's doom that ſeal'd,
And fought and conquer'd in Trafalgar's field.
'Twas Freedom's orb, that beaming in her ſkies,
Calls forth her virtues, ripening as they riſe;

Exhales

Exhales high feelings from her glowing hearts,
Inflames her genius, and refines her arts.
Led by this ſign, o'er Life's tumultuous wave,
Her pilots ſkilful, and her people brave,
Britannia ſtill ſhall keep her courſe ſublime,
And ſail ſecure amidſt the ſhoals of Time;
Extend her fame—on every ſhore unfurl'd,
Sole hope, and refuge, of a ſuff'ring world!" P. 13.

We feel ſome ſurpriſe that ſo able a writer ſhould fall into the unclaſſical error of making *manes*, "the *manes* of Nelſon," a monoſyllable; like the plural of a horſe's *mane*. (p. 16.) But this overſight, from whatever cauſe it aroſe, may eaſily be removed; and it is the only material blemiſh we perceive in the Poem.

ART. 13. *Verſes on the Death of Lord Nelſon.* 4to. Clarke. Price 1s. 1806.

This is among the moſt ſpirited effuſions in honour of our departed hero, and evidently compoſed by a writer of ſuperior taſte and talents. It opens with the following nervous lines:

"Are theſe the ſtreams of wailing ghoſts
That hover o'er the Iberian coaſts;
And, ſtarting from the gory main,
Rend the ſhore with howls of pain?
Is that the voice of wild deſpair
For battles loſt that fills the air?
Not theſe the ſcreams of wailing ghoſts
That hover o'er the Iberian coaſts,
Nor that the voice of rage and woe,
For two proud navies laid ſo low.
But theſe the Victor's cries, the Victor's groans
Triumph's deep ſighs and glory's bitter moans.
Let Joy be baniſh'd e'en from Victory's hour
When England tells her Nelſon is no more.
Quick the ſad ſound aſtoniſh'd Nilus hears,
Then ſcorning turns to Aboukir his eyes,
O'er his vaſt boſom fall the generous tears,
For on the blood-ſtain'd deck the Warrior lies."

ART. 14. *The Britiſh Martial, or an Anthology of Engliſh Epigrams, being the largeſt Collection ever publiſhed; with ſome Originals.* 12mo. 2 Vols. 10s. Philips. 1806.

This is really a very entertaining and well choſen collection of Epigrams. The reader will find moſt of thoſe which are popular from their point and wit, and a great many leſs notorious, which, however, deſerve to be preſerved. We ſubjoin a few ſpecimens from theſe latter.

"A STRIKING SIMILE.

Chloe, a jilt, while in her prime
The vaineſt, fickleſt thing alive;
Behold the ſtrange effects of time,
Marries and doats at forty-five.
Thus weathercocks, which for awhile
Have turn'd about with every blaſt,
Grown old and deſtitute of oil,
Ruſt to a point, and fix at laſt.

"CHAIN OF GOVERNMENT.

When Beelzebub firſt to make miſchief began,
He the woman attacked, and ſhe galled the poor man:
This Moſes aſſerts, and from hence would infer,
That *woman* rules *man*, and the *devil* rules *her*.

"THE ODDS.

The bright bewitching Fanny's eyes
A thouſand hearts have won,
Whilſt ſhe, regardleſs of the prize,
Securely keeps her own.
Ah, what a dreadful girl are you,
Who if you e'en deſign
To make me happy, muſt undo
999.

"TO A CALUMNIATOR.

With induſtry I ſpread your praiſe,
With equal you my cenſure blaze;
But faith, 'tis all in vain we do,
The world nor credits me nor you.

"ON APICIUS WOUNDED IN OLD AGE BY LOVE.

Hoary Apicius, like Sicilia's mount,
Tho' Winter veils its venerable front,
Tho' its great head is covered o'er with ſnow,
Yet labours with inceſſant fires below.

"THE COLT'S TOOTH.

When *Dorcas* in years ſought young Strephon to wed,
It was ſaid, ſhe had got a colt's tooth in her head;
And 'twas likely ſhe might, for 'tis very well known,
'Tis a great many years ſince ſhe'd one of her own.

"ON A YOUNG LADY WHO TOO FREQUENTLY EXCLAIMED "THE DEVIL."

See round her lips the ready *devils* fly,
Mix with her words, and baſk beneath her eye,
Pleaſed that ſo ſweet a ſtation ſhould be given
They half forget they ever fell from heaven.

ART.

ART. 15. *The Pleaſures of Love; a Poem, by John Stewart, Eſq. Second Edition.* 12mo. 117 pp. 6s. Mawman. 1806.

The author of this Poem might, perhaps, have been a good Poet, if Darwin had never exiſted; but he is ſo ſteeped in Darwinian affectation, and the ſaccharine ſuavities of that monotonous meaſure, that his compoſition frequently appears like a burleſque of his prototype. It is Mr. Higgins, of St. Mary Axe, in all his glory. In every paſſage we have ſuch lines as,

"Fluſh'd the full blade, his mellow beauties ſhed." P. 2.

* * * * *

"Roll the blue eye, and poiſe the ſinewy hand." P. 3.

* * * * *

"Paint the blanch'd cheek, or point the rayleſs eye." P. 4.

With a copious recurrence of Pope's favourite cadence; of which the Darwinians always make more than a legitimate uſe;

"Load every ſea, and burniſh every ſhore." P. 3.

The ſublime unintelligibility of the opening is truly Darwinian.

"O'er heav'n's high arch the infant hours unfold
The orient morn, in canopy of gold,
From ſilver urns their balmy ſhowers effuſe,
And bathe her *ſilk cheeks* in ambroſial dews;
Now peep the ſmiles, the vermeil dimples dawn,
And hues of ſaffron ſtreak the azure lawn;
Now, *hinged on pearl*, ſhe turns, in bright diſplay,
The eaſtern portals *reddening into day*,
Whoſe genial bluſh bids new creations ſpring,
And warm with life, their natal anthem ſing." P. 1.

After "the infant hours have thus unfolded the orient morn, and bathed her ſilk cheeks from ſilver urns," then, of courſe, follows a ſimile; in which, by an inverted effort, the real creation of nature is lowered, by comparing it with the mock creation of a painter. But whether the firſt lines mean the firſt origin of morning, and of the world, or are only a full dreſſed deſcription of any morning, in *gold*, *ſilver*, *ſilk*, and *pearl*, we are not quite certain. It ſeems, however, to be the former, as, ſoon after we have the "new ſun," and the warm clay new moulded into human forms.

The author's proſe is, if poſſible, ſtill more affected than his verſe, and reſembles the beautiful incomprehenſibility of his nameſake, John Stewart, ycleped the traveller; if haply this be not the ſame perſon turned Poet. "In the ſubſequent Poem" his *Proſpectus* ſays, "A love is ſpoken of as *illicit*. Courteſy exacts

this title from the offspring of habit." Be not alarmed, reader, the author only means, that the term is not ſtrong enough; he would have it called *criminal*; forgetting, perhaps, that *illicit* means *unlawful*, which is much the ſame as criminal. Soon after, he calls the deſire of deliberate revenge, "a majeſtic impulſe." Yet, ſtrange to ſay, he is a moral, and by no means an irreligious Poet. The libertine, who, from the title of "the Pleaſures of Love," expects any thing to ſuit his licentious taſte, will be completely diſappointed. Should he be able to comprehend it at all, he will ſee the materials of good moral poetry ſpoiled by affectation.

DRAMATIC.

ART. 16. *The Inviſible Girl; a Piece in One Act, as performed at the Theatre Royal, Drury Lane. Written by Theodore Edward Hook, Author of the Soldier's Return.* 8vo. 38 pp. 1s. 6d. Baldwin. 1806.

From the title of this little piece one ſhould ſuppoſe ſome deception, ſimilar to that which has lately been exhibited in London under the ſame name, to be the principal ſubject of it. But this is by no means the caſe. A young lady, indeed, ſays a few ſhort words, and ſings two ſongs behind the ſcenes; but her non-appearance on the ſtage ſeems to be merely accidental. The only character that may be ſaid to talk is a captain, whoſe volubility is ſuch that no other perſon can get beyond a ſingle ſyllable. The idea of this talker is taken from a little French piece called *Le Babillard*, of which the author of this drama had ſeen an account in the newſpapers; and he has followed the conceit with ſome ſpirit and humour. His hero perſonates two characters, and in both, as well as in his own perſon, engroſſes the whole converſation; till the plot concludes, apparently according to his wiſhes, but without a complete word of aſſent from the other parties. This whimſical idea is ſuitable only to a farce, and ſeems better calculated for a Pariſian than a London audience. But the principal, or rather the only character, in the hands of the performer who repreſented it (Mr. Banniſter), could not fail of enſuring ſucceſs to the piece.

NOVELS.

ART. 17. *The Eventful Marriage: A Tale, in Four Volumes. By the Author of "Count di Noviny," and "Monckton."* 8vo. 18s. Croſby. 1806.

A tragical narrative of amours, plots, murders, and maſſacres, betwixt the Spaniards and Moreſcoes. We cannot recommend theſe volumes as a ſuitable amuſement for perſons who have any reverence

reverence for the holy ſcriptures; which are here continually profaned by ludicrous applications of the moſt ſolemn paſſages contained in them. Perhaps, the volumes will not on this account be unacceptable to ſome agricultural ſcribblers, who have lately come before us; and who are here far ſurpaſſed in profaneneſs, and almoſt rivalled in prolixity.

MEDICINE.

ART. 18. *On Epilepſy, and the Uſe of the Viſcus Quercinus, or Miſletoe of the Oak, in the Cure of that Diſeaſe. By Henry Fraſer, M.D.* 12mo. 96 pp. 2s. 6d. Highley, Fleet Street. 1806.

This author, having made uſe of the miſletoe, in the cure of epilepſy, in a few caſes with ſucceſs, is deſirous of imparting his experience to the public, in the hope that gentlemen in a more extended practice, and to whom caſes of epilepſy may occur more frequently than they have, or are likely to fall to his ſhare, may be induced to give the remedy a trial. His deſign therefore being ſimply to introduce the miſletoe to the notice of his brethren, he avoids, he ſays, entering upon the theory of the diſeaſe, "becauſe," as he rationally obſerves, p. 4, "that any thing advanced upon this part of the ſubject, muſt be in a great meaſure hypothetical, and from the acknowledged difficulty of the inquiry, moſt probably would not be more ſatisfactory than that given by far abler men, who have travelled over the ſame ground before." But afterwards, forgetting this wiſe reſolution, he enters into an elaborate examination into the ſeat, cauſe and nature of epilepſy, and in the courſe of the diſcuſſion, he cites a greater number of authors than we ever remember to have ſeen collected together in ſo ſmall a work; the titles of the books referred to filling nearly two thirds of the pages employed on this part of the ſubject. We ſhould not perhaps have noticed this, but as the author concludes by giving his own theory, or opinion of the nature of an epileptic paroxyſm, we thought it neceſſary to lay that before our readers.

"We conſider," Dr. F. ſays, p. 16, "the real ſtate or condition of the nervous energy of the brain, during an epileptic paroxyſm, to be collapſe." What is meant by this, to us unintelligible piece of jargon, we ſhall not pretend to divine; but ſure we are, that the author would have done better to keep to the path he had chalked out for himſelf, than to have ventured on one in which ſo many had failed before him, and in which he has certainly not been more ſucceſsful than his predeceſſors.

Quitting this part of the ſubject, the author proceeds to give an account of the remedies employed in the cure of the epilepſy. The principal of theſe are, the root of the wild valerian, aſafœtida, opium, the flores cardamines, the ſtrammonium, the

leaves and flowers of the orange tree, and the cuprum ammoniacum. Each of theſe medicines has had its patrons and admirers, and they have all of them relieved, and ſometimes cured the patients to whom they were adminiſtered; but as they all much oftener fail in producing any material advantage, the author was induced, he does not tell us by what accident, or circumſtance, to make uſe of the miſletoe.

He has given the medicine to eleven patients, afflicted ſome in a greater, ſome in a leſs degree with epilepſy: nine of them, he ſays, p. 89, were radically cured; one of them died, and one received no benefit. "It is however but juſtice to obſerve," he adds, p. 89, "that although the miſletoe was adminiſtered, in conſequence of my advice, and according to my direction in the laſt mentioned caſe, yet not having ſeen the patient, I cannot ſpeak of the particular circumſtances of the caſe; and it is alſo proper to ſtate, that by far the greater part of the miſletoe which was employed in this caſe, was not the viſcus quercinus, but miſletoe collected from the apple tree." If however the miſletoe, (collected from whatever tree, for we ſhall make it at the leaſt probable, that is a matter of no importance) will cure nine epileptic patients out of eleven, there was little need of offering an apology. It will then be allowed to approach the neareſt to a ſpecific medicine, of any thing that has been diſcovered ſince the Peruvian bark was introduced into Europe. We cannot paſs over this part, without expreſſing our ſatisfaction that the author has not fatigued his readers with a minute detail of the ſymptoms of each of the caſes, and the progreſs of the cures, which is ſo much the practice. He has given the age of each of the patients, the time they had been affected with the complaint, the quantity of the medicine taken, and the time conſumed in effecting the cures, which are all the circumſtances neceſſary to be known, to appreciate the value of the drug.

The deſcription of the plant he has copied verbatim from Dr. Woodville's Medical Botany, but he has omitted two paſſages, with which Dr. W. concludes his account of the properties of the plant, though it is probable, that theſe paſſages firſt ſuggeſted to him the idea of inſtituting his experiments. We will lay them before our readers, who will thence be enabled to judge how far we are right in our conjecture.

"The viſcus quernus," Dr. Woodville ſays, Med. Bot. v. 4. p. 151, "obtained great reputation for the cure of epilepſy; and a caſe of this diſeaſe, of a woman of quality, in which it proved remarkably ſucceſsful, is mentioned by Boyle. Some years afterwards, its uſe was ſtrongly recommended in various convulſive diſorders by Colbach, who has related ſeveral inſtances of its good effects. He adminiſtered it in ſubſtance in doſes of half a dram, or a dram of the wood or leaves, or an infuſion of an ounce." "This author," Dr. W. continues, "was followed

lowed by others, who have not only given teſtimony of the efficacy of the miſletoe, in different convulſive affections, but alſo in thoſe complaints denominated nervous, in which it was ſuppoſed to act in the character of a tonic. But all that has been written in favour of this remedy, which is certainly well deſerving of notice, has not prevented it from falling into general neglect; and the colleges of London and Edinburgh have, perhaps not without reaſon, expunged it from their catalogues of the Materia Medica." "The miſletoe of the oak," he adds, "has, from the times of the ancient Druids, been always preferred to that produced from other trees; but it is now well known that the viſcous quernus differs in no reſpect from others." We will conclude this article with a paſſage or two from Colbach's Diſſertation on the ſubject, publiſhed 1719, which Dr. F. may not be ſorry to ſee.

"I have known," he ſays, p. 24, "ſo many inſtances, both in young and old, in rich and poor of both ſexes, ſome of whom had been many years afflicted with epilepſies, and other convulſive diſorders, that have been either cured, or received benefit from this divine remedy, that I think myſelf bound in conſcience to divulge the uſe of it to the world; ſince it is capable of doing greater things than ever I knew any one remedy, and I think it incapable of doing any hurt.

"Whilſt the virtues of miſletoe were confined to that of the oak only, it was of little uſe to the world, as not being to be procured. I have been five and thirty years a diligent ſearcher after it, but never could yet ſee one ſprig; and have never met with above two who had. I therefore furniſhed myſelf with a large quantity of that of the lime; the trees in one of the parks in Hampton Court affording great plenty. I ordered it to be gathered at the latter end of December: the leaves, berries, and very tender twigs, I got dryed over a baker's oven, where there was a conſtant gentle heat, and then had it made into a very fine powder, to be put into a glaſs covered with bladder, or leathers, and kept in a very dry place. If it be not kept cloſe and dry, it will contract a dampneſs, grow mouldy, and be good for nothing. The larger ſtalks muſt alſo be carefully dried, and preſerved for decoctions and infuſions."

As the preſent author has not given directions in what manner the miſletoe is to be prepared and preſerved, the above may be uſeful to any perſons who may be diſpoſed to try the remedy, which we would by no means diſcourage, though we do not expect that it will be found ſo efficacious as he ſeems to promiſe.

ART. 19. *A Diſſertation on Iſchias; or, the Diſeaſe of the Hip-Joint, commonly called a Hip Caſe; and on the Uſe of the Bath Waters as a Remedy in this Complaint. By William Falconer,*

Falconer, M.D. F.R.S. Phyſician to the Bath General Hoſpital. 8vo. 55 pp. 2s. 6d. Cadell and Davies. 1805.

A deſcription of that dangerous diſtemper, commonly named a hip-caſe, is given in this ſhort treatiſe; and the hot ſprings of Bath are extolled as a ſucceſsful remedy for that diſeaſe.

It appears that the hot bath is chiefly efficacious in the early ſtages of the complaint; for when ſuppuration has taken place, they are injurious. The regiſter of the Bath hoſpital is reſorted to, to prove the utility of the waters; by which it is ſhown, that more than one patient in four afflicted with iſchias, are completely cured; that two fifths of thoſe not cured are greatly benefited; and above a third of the remaining caſes are in ſome degree benefited. On the whole, above nine tenths of the patients with this diſeaſe received advantage from the Bath waters.

From theſe facts an important concluſion may be drawn, not however mentioned by Dr. Falconer, who is a Bath phyſician. As the internal uſe of the waters was found prejudicial; bathing, and pumping with the hot water, were the only means employed. Now no medical man can ſuſpect, when the waters are uſed externally, that the component parts of theſe mineral ſprings can at all contribute to their medicinal properties. Their whole virtue muſt depend on the heat; which ſhould prompt us to preſcribe far oftener than we do, a courſe of warm bathing in this and ſimilar diſorders. A journey to Bath is in the power of few, but hot water is to be procured every where. Whether pumping on the part is preferable to bathing, does not appear to be aſcertained. It ſeems however probable that it ſhould be more efficacious. An apparatus for pumping might therefore be uſeful in hot baths.

Dr. Falconer no where hints at the connection of iſchias with ſcrofula, which we are perſuaded is a frequent occurrence; and he avoids mentioning the powers of the warm ſea baths, which we ſuſpect to be at leaſt equal to the natural ſprings at Bath. Which are ſuperior could only be aſcertained by extenſive experience.

The author certainly deſerves praiſe both for the facts he narrates, and the obſervations to which they give occaſion.

ART. 20. *An Appendix to a Practical Eſſay on Diſtortion of the Legs and Feet of Children, &c. containing Sixty-two Caſes that have been ſucceſsfully treated in Patients between the Ages of two Weeks and twenty-five Years, &c. &c. By T. Sheldrake, Truſs-Maker to the Weſtminſter Hoſpital.* 8vo. 148 pp. 8s. Printed for the Author. 1806.

None are ignorant how much the mechanical arts contribute to elegance and luxury; this treatiſe is an agreeable proof, that they are ſometimes alſo ſubſervient to humanity. All medical

men

men know that infants are occaſionally born with one or both their feet in ſome degree diſtorted. This malconformation is probably occaſioned by ſome accident to the fœtus, forcing the unoſſified limbs into an unnatural poſition. Such infants, by the ſevere laws of Lycurgus, were condemned to periſh. In other nations they are permitted to live, though they uſually paſs through life in an uncomfortable manner from the imperfection of their limbs.

Various contrivances have been invented to correct theſe defects, but the ingenuity and ſucceſs of Mr. Sheldrake ſurpaſs all others. He has added to his mechanical ſkill a competent knowledge of the anatomy of the bones and muſcles, and thus is enabled to apply ſprings and bandages adapted to retain a diſtorted limb in a proper poſition; while Nature by her plaſtic power gradually corrects the defect.

To prove how much has been done, Mr. Sheldrake takes caſts in plaſter of Paris of the deformed limb; and after it is improved by the treatment, other caſts are made.

He has had accurate drawings made from ſuch caſts, by which it appears that a very great deformity is ſometimes entirely removed; and this is accompliſhed not only in infancy, but in ſome inſtances in grown up perſons.

It is ſuperfluous to add, that there are degrees and kinds of diſtortion which are irremediable; but we have been ſurpriſed and pleaſed to find how much can be effected.

ART. 21. *Obſervations and Experiments on the Humulus Lupulus of Linnæus, with an Account of its Uſe in Gout, and other Diſeaſes, with Caſes. By A. Freake.* 12mo. 67 pp. London.

The hop has been long celebrated in herbals and diſpenſatories, as an aromatic bitter, endued with detergent, lithontriptic, and ſlightly narcotic powers. The odour of hops, hung in a bed, Dr. Lewis ſays, has been ſaid to induce ſleep after opium has failed. Chambers mentions their being uſed as a pillow for the ſame purpoſe. Their principal conſumption however is in malt liquors, which they preſerve from undergoing the acetous and putrefactive fermintations, render leſs glutinous, and diſpoſe to paſs off more freely by urine. They appear, Chambers ſays in his Cyclopædia, to have been brought into this country from the Netherlands, in the year 1524, and throve ſo well here, that in 1603, the beginning of the reign of James the Firſt, they were produced in great abundance; at this time, we know they produce a conſiderable revenue to government. The extract, Dr. Motherby ſays, obtained from the ſpirituous tincture, is an elegant bitter. I know Dr. Cullen ſays, from good authority, that the decoction of the hop, drank warm in bed, is uſed as a ſudorific, to baniſh the remains of the venereal diſeaſe. Relying on theſe authorities, the preſent author was induced to make a variety

riety of preparations from this plant, and to adminiſter it in powder, tincture, extract, infuſion, decoction, and conſerve, and adds, "he is now enabled from experience to ſay, it is eminently beneficial as an alterative and tonic, that it is a good diuretic, that it acts gently as an aperient, and that it poſſeſſes conſiderable powers as a ſedative, having in ſome caſes afforded relief from pain, when opium and other medicines had failed, or could not be continued with ſafety." Mr. F. then proceeds to deſcribe the proceſſes for making the ſeveral preparations we have mentioned, and laſtly, to relate the caſes, eight in number, of perſons with gout, or gouty affections, all of whom, it appears, received more or leſs benefit from taking the medicine. Whether, however, there actually reſides more virtue or power in the infuſion, tincture, extract, or powder of the hop, than in the ſame preparations of chamomile flowers, gentian, columba, and many other bitters, all of which have their admirers, and have been as highly, and we ſuppoſe as deſervedly commended, we cannot ſay; but as the hop is equally ſafe, there ſeems no reaſon why it may not be occaſionally employed with them.

MILITARY.

ART. 22. *Obſervations on the Character and preſent State of the Military Force of Great Britain.* 8vo. 116 pp. 3s. 6d. Hatchard. 1806.

When a legiſlative meaſure, effecting any important change, is in the contemplation of Miniſters, it is not unuſual to enforce its neceſſity and explain its tendency in a previous publication. Thus the pamphlet before us is apparently the precurſor of the new military regulations depending in Parliament. It details at length, and urges with conſiderable force, the principal objections which have been made to the Militia and Volunteer ſyſtems, objecting to the latter the want of an effective military controul, and to the Militia the oppreſſive mode of ballot by which it is levied, the inexperience of its officers, and the diſadvantage under which troops muſt fight who never have ſeen actual ſervice. Theſe objections are plauſible in theory, and undoubtedly deſerve attention. Yet the Militia has for more than half a century been a popular eſtabliſhment, and there are inſtances of valour diſplayed, and conqueſts atchieved, by raw and inexperienced troops even in a regular campaign. Witneſs the heroic bravery manifeſted in Germany, during the ſeven years war, by a newly-raiſed regiment of light dragoons (the 15th), many of whom were taylors lately taken from the ſhop-board. But the inſtances are ſtill more numerous when even peaſants, armed in the defence of their country, have annoyed, and finally diſcomfited veteran troops. We deem it indiſputable that the irregular forces of America,

America, though often defeated, would not have been compleatly ſubdued by the Britiſh armies, had they never obtained the aid of France. Nor were the ill-diſciplined revolutionary troops of France found unequal to the protection of their country againſt the ſkill and diſcipline of their Auſtrian and Pruſſian adverſaries. We are confident that, in caſe of invaſion, the Volunteers would perform many important ſervices. Regular troops, when they can be procured in ſufficient numbers, are undoubtedly to be preferred: but the means of obtaining a ſtanding army ſufficient both for home defence and foreign ſervice, in the preſent ſtate of Britain, form a problem which has not yet been ſolved by the ableſt politicians. On this point there are many important, though perhaps, ſome impracticable ſuggeſtions in a * work which we have lately noticed; and the ſame author has purſued the ſubject in a ſubſequent tract. Upon the whole, though we deem it a viſionary plan intirely to aſſimilate the condition of a ſoldier with that of a citizen, we think his condition might be ſo much improved as to render recruiting a far eaſier taſk; and among other meaſures, we incline (though not without heſitation) to the ſyſtem of temporary and periodical ſervice. But on queſtions of this kind it peculiarly becomes critics to be diffident. We cheerfully leave it to thoſe by whom the important ſubject has been under diſcuſſion, and whoſe deliberate wiſdom, though not infallible, is ſeldom deceived.

POLITICS.

ART. 23. *Meaſures as well as Men; or the preſent and future Intereſts of Great Britain; with a Plan for rendering us a Martial as well as a Commercial People, and providing a Military Force adequate to the Exigencies of the Empire and the Security of the United Kingdom.* 8vo. 217 pp. 3s. 6d. Johnſon. 1806.

During the peruſal of this copious and rhapſodical pamphlet, we recollected to have met with a ſimilar work † a few years ago; in which the author (otherwiſe apparently a well-meaning man) very roundly aſſerted, and indeed ſeemed to have perſuaded himſelf, not only that the war with France was, on the part of Britain and her allies, perfectly unjuſt, but that it was our intereſt, as well as duty, to form an immediate alliance with her, to abet all her encroachments on other ſtates, to ſanction all her uſurpations, and (yet more) to participate in the ſpoil; aſſiſting her in the repoſſeſſion of Egypt, in plundering the Turkiſh empire, and

* Macdiarmid, on the National Defence. See Brit. Crit. for June, 1806, p. 637.

† See Brit. Crit. Vol. IV. p. 325.

depreſſing

depreſſing that of Ruſſia, whoſe power, and not that of France, the author appeared moſt ſingularly to dread. Similar doctrines are attempted to be enforced by the author before us; whom we conceive to be the ſame perſon. The only part of this tract which has the leaſt ſhow of common ſenſe, is that wherein the author propoſes a plan of national defence, in ſome points reſembling that which has lately been adopted by parliament. In other reſpects the work before us contains little more than enthuſiaſtic, and ſcarcely intelligible, rant and declamation. The author very warmly cenſures every oppoſition to the views of France, and urges, even on religious motives, our joining her in all her ſchemes, aſſigning Egypt to her, with ſuch other poſſeſſions of other powers as ſhe may chooſe, provided ſhe will ſuffer us to have ſome ſhare in the ſpoil! Our principal ſhare is to be a new kingdom of Aſſyria; which we are to ſeize, and of courſe plunder and revolutionize! All this iniquity is to be committed for the ſake of Chriſtianity, and is (this wonderful author aſſures us) poſitively enjoined in the Scriptures!!! We need not be ſurpriſed that *ſuch* a writer conſiders Bonaparte as an innocent and injured man, and repreſents all his aggreſſions, ſpoliations, and maſſacres as neceſſary to his own ſecurity. The author cites indeed ſome writings of a Dr. Edwards, (advertiſed alſo on the outer leaf of this tract, as if the author was the ſame,) in which the plans here enforced are further detailed and proved (he aſſures us) to demonſtration. We are not very eager for the peruſal of them.

ART. 24. *A Letter to Lord Porcheſter, on the preſent degraded State of the Engliſh Clergy.* 8vo. 24 pp. 6d. Bell, Oxford-ſtreet, &c. 1806.

We place this among politics, becauſe it refers chiefly to what is conſidered as a political degradation, the excluſion of the clergy from the houſe of commons. We conſider it as a ſtrong proof of the general right feeling of the Engliſh clergy, with reſpect to their ſituation and duties, that this is the firſt remonſtrance which has appeared, in ſo long a period, on that ſubject. They have acquieſced in a poſitive excluſion, from that, to which before they never aſpired, without an effort, and without a murmur: feeling, as they ought, that political intrigues, ſtruggles, and rivalſhips, were not the proper occupations for their minds. This author totally miſtakes the matter, when he argues, (as he ſeems to think, triumphantly) that becauſe a biſhop is not unfit to be a legiſlator in the upper houſe, an inferior clergyman is not unfit to be a repreſentative in the lower. The biſhop holds his ſeat in the houſe of lords by legal right. He has no electioneering canvas, no courting of pot-wallopers, none of the degrading iniquities of an election to go through for acquiring it. He is not expoſed to the ſcurrilities of drunken voters, nor chaired among the ſhouts of a multitude,

multitude, made beaſtly by intemperance, and the worſt abuſes of freedom. He has not to intrigue among the multitude, to obtain or to renew his ſeat. This is the great difference. It is not that a clergyman is unfit to be a legiſlator, any more than to be a magiſtrate: but that he is unfit to ſeek it, as ſeats in parliament are, and muſt be, ſought.

We will not argue this matter further, though much further it might be argued; nor contend with this author reſpecting the indelibility of the clerical character, which he calls popiſh. On theſe points, his opinion, (if he is a clergyman) is merely a ſingle voice, oppoſed to the general acquieſcence of the whole body, and therefore of no great weight.

Againſt compulſory reſidence, and againſt ſome of the new proviſions reſpecting curates, he argues better. But, on the whole, he is by far too much *liberalized* for us; and has many feelings and ſentiments in which we cannot participate. No clergyman, however, ſhould take alarm at the formidable words in this title page, "the preſent degraded ſtate of the Engliſh clergy," ſince, the degradations here ſpoken of (except in the ſingle inſtance of curates' ſalaries) are ſuch as are neither felt nor complained of throughout the clerical profeſſion.

TRAVELS.

ART. 25. *Travels after the Peace of Amiens, through Parts of France, Switzerland, Italy, and Germany. By J. G. Lemaiſtre, Eſq. Author of a Rough Sketch of Modern Paris.* 8vo. 3 vols. 1l. 4s. Johnſon. 1806.

If the long and tedious catalogue of pictures, ſtatues, antiques, &c. ſeen by the author in his travels, were deducted from theſe volumes, they would be reduced nearly to one, nor would that one contain matter of ſufficient intereſt to juſtify any particular recommendation. The truth is, we are told nothing new about any of the things, places, or perſons deſcribed, with the exception of a few anecdotes of Gibbon, (one of which is not the moſt probable) of Voltaire, the Sicilian court and ſome others. What is there to excite curioſity, at this day, in the ceremony of a nun's taking the veil? What of novelty in the hiſtory and diſcovery of Herculaneum, of the mode of preſentations at different courts, of the manufactory of Dreſden China, &c. &c.? The truth is, we preſume, that the writer has amuſed himſelf, and his narrative may be acceptable to his friends, but his publication adds little to our ſtore of knowledge, and will not have a place, for it does not deſerve it, among thoſe deſcriptions of Europe, which are reſorted to for the moſt pleaſing entertainment, and moſt authentic and important information.

DIVINITY.

DIVINITY.

ART. 26. *The Young Perſon's Aſſiſtant, in reading the Old Teſtament. In a Series of Letters from a Mother to her Children, relative to Divine Truth. By Mrs. Dawbarn.* 8vo. 79 pp. 2s. 6d. White, Wiſbech. 1806.

"These Letters are deſigned to ſhow a *connected form* of the Old Teſtament, and its inſeparable connection with the New: alſo to ſhow, at what period of time each of the Prophets lived; that they may be read and compared with thoſe hiſtorical parts of the Holy Scriptures which relate to the times when they propheſied."—"Nearly the whole of theſe Letters have been collected from PRIDEAUX, COLLYER, BROWN, *Scripture dictionaries*, &c." The work is creditable to Mrs. D.'s reading and maternal care; and indicates ſtrong pious feelings, a little tinctured with enthuſiaſm.

Thankſgiving Sermons.

ART. 27. *England expects every Man to do his Duty!!! A Sermon preached in the Pariſh Church of St. Lawrence, before the Mayor and Corporation of Southampton, and publiſhed at their Requeſt, on Thurſday, the 5th of December,* 1805, *being the Day appointed for a General Thankſgiving; when a Collection was alſo made for thoſe who ſuffered, and for the Widows and Orphans of thoſe who fell, in the late important Victories. By the Rev. Thomas Mears, M. A. Rector of St. Lawrence, and Chaplain to the Corporation.* 8vo. 19 pp. 1s. Law, &c. 1805.

Had we enjoyed the diſtinction of a ſeat in the Common Council at Southampton, we ſhould certainly have joined with our brethren in thanking the preacher for this patriotic, but (as he ſeems to acknowledge at p. 17.) *haſtily-written* ſermon; and though we might not have brought forward, yet we ſhould not (perhaps) have diſturbed the unanimity of a motion, for requeſting its publication.

ART. 28. *The Duty of Thankſgiving; a Sermon preached at Whitkirk, near Leeds, on Thurſday, December the 5th,* 1805, *being the Day appointed for a General Thankſgiving. By S. Smalpage, M. A. of Trinity College, Cambridge; Vicar of Whitkirk, in the County of York, and of Laughton with Wildſworth, in the County of Lincoln; and Chaplain to the Marquis of Hertford.* 4to. 20 pp. 1s. Longman, London; Deighton, Cambridge; Wolſtenholme, York. 1805.

On all accounts a very reſpectable diſcourſe. The preacher thus truly ſpeaks of England: "A country which has long maintained

maintained a proud pre-eminence amid ſurrounding nations; a country enriched by the peaceful arts of commerce, and wafting from all quarters of the globe their various produce, for the uſe, the comfort, and even the luxury of its inhabitants; a country which for the unrivalled excellence of its conſtitution (may its duration be equal to its excellence!) is the envy and admiration of the whole world; a country where the glorious light of the Goſpel ſhines out with the brighteſt luſtre, diffuſing its bleſſed influence in all the varied charities which may adminiſter to the wants, the infirmities, the diſeaſes, the accidents, to which human life is ſubject." P. 8. At p. 9, we meet with a warning, leſs urgently neceſſary now than it was a few years ſince, but never to be forgotten by us: "There was a time when our ruin was attempted under a more ſpecious and fallacious, though not on that account a leſs dangerous form; by endeavouring to render us diſſatisfied with our preſent government, and holding out encouragement and ſupport to inſurrection and rebellion. But the good ſenſe of the people of this country was not ſo to be beguiled of their beſt privileges: they would never expect to find a friend in their bittereſt enemy, knowing that "the kiſſes of an enemy are deceitful." Other countries have, unhappily, too late diſcovered their error in embracing French fraternity and aſſiſtance. They too were amuſed for a while with fancied ſchemes of liberty, but found in its ſtead the moſt degrading and oppreſſive ſlavery; "for their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their cluſters are bitter; their wine is the poiſon of dragons, and the cruel venom of aſps." We wiſh to quote p. 11, and ſeveral other paſſages, but we muſt be ſatisfied with recommending the whole diſcourſe to the attention of our readers.

ART. 29. *Lord Nelſon. A Funeral Sermon, chiefly preached on the late Thankſgiving Day, at Thurſford and Snoring, in Norfolk, near the Birth-place of this great Man; with a particular View to his moſt uſeful Life, and glorious Death. By the Rev. George Cook, M. A. Fellow of St. John's College, Cambridge.* 4to. 31 pp. 2s. 6d. Chapple, &c. 1805.

It is reaſonable that we ſhould ſometimes ſpare ourſelves the trouble of deciding upon the merits of a book, referring the buſineſs to our readers. Probably they will find it, in this caſe, no difficult taſk, when the following ſpecimens of oratory ſhall have been conſidered: "Yes; let me repeat it. He was, from the firſt, the dreaded ſcourge of France and Spain. Witneſs Calvi, witneſs Santa Cruz. What though before the one he left the precious memento, his right eye, and before the other—let us pauſe, and read the man—his right hand, his ſpirit was unbroken ſtill." P. 21. "Though theſe laſt wonderful exploits are the joyous occaſion of this day's meeting, yet as it will be impoſſible

to emblazon them, it is needleſs to attempt it. You ſee them. They are bright before your eyes. You hear of them. Your very children can tell you the ſtory. Fame is ſo buſy with it, you can hear of nothing elſe." P. 23.

ART. 30. *Victory and Death. The Subſtance of a Diſcourſe, delivered December* 5, 1805, *the Day of General Thankſgiving, for the total Defeat of the Combined Fleets by Lord Nelſon; in Aid of the Patriotic Fund. By Thomas Wood.* 8vo. 25 pp. 1s. Baynes, &c. 1806.

Though we cannot praiſe this diſcourſe as a literary compoſition, yet we may commend its general tendency, and that of many particular paſſages. "Whilſt we gratefully acknowledge the goodneſs of God in defending us, we ſhould not be inattentive to the *inſtruments* he employs. Our regular ſoldiery, for bravery and diſcipline, are not ſurpaſſed by any in the world; and the Volunteer corps, for military etiquette, and patriotic zeal, are a praiſe to their country, and a credit to themſelves; and, no doubt, would, if called upon, courageouſly ſtep forward to meet the inveterate foe." P. 21. A day of thankſgiving to the Sovereign Diſpoſer of the affairs of men, on receiving a national mercy, is an unqueſtionable duty; and it has a direct tendency to awaken a ſenſe of religion in the minds of the people, and to confirm their faith of a divine providence. "The ſectarian meets the *metropolitan* worſhipper at the throne of grace, and the ſpirit of narrow bigotry yields to the influence of genuine philanthropy. The patriotiſm and piety of the land are happily united, and the ſucceſs of arms is devoutly aſcribed to the interpoſition of God." P. 16. A period at p. 8, requires ſome conſideration: "The glorious Goſpel never ſhone with brighter luſtre, nor ever had a more numerous train of ſincere adherents; not only our towns and cities, but even the country villages, are abundantly favoured with the glad tidings of ſalvation, ſo that we live in a Goſhen of light." In plain language, *meeting-houſes* are daily ſpringing up in every corner of the kingdom. Concerning the probable effect of this unexampled increaſe, upon the eſtabliſhment in church and ſtate, we forbear, on the preſent occaſion, to offer any conjectures. But we atteſt with ſatisfaction, that the diſcourſes, pronounced in theſe places on the day of thankſgiving, (as far as they have yet come within our notice) are loyal and patriotic.

ART. 31. *Victory Mourning. A Sermon, preached at Southampton, November* 10, 1805, *occaſioned by the great Victory obtained over the Combined Fleets of France and Spain, off Cape Trafalgar, October* 21, *when the renowned Lord Nelſon was ſlain. By William Kingſbury, M. A.* 8vo. 30 pp. 1s. Baker, Southampton; Oſtell, London. 1805.

We have read this ſermon with far more ſatisfaction than we received from a tract by the ſame author, noticed in our 14th vol.

p. 555. We recommend ſentiments like the following to the conſideration of all the preachers, *diſſenting* brethren, and of ſome *churchmen*: "Far be it from the preacher, indiſcriminately, and in an unqualified manner, to reprobate all national conteſts, in all circumſtances, as unlawful: this would be an extravagant aſſertion, approaching to enthuſiaſm: this would tend to paralyze all our endeavours to repreſs a foe, to check our prayers for our ſoldiers and ſailors, and to ſilence all thankſgivings for ſucceſs." "In the preſent diſordered and depraved ſtate of human nature, defenſive war is neceſſary; and its juſtice may be vindicated on the ſame principles that it can be proved juſt to defend, with arms, our properties, our houſes, our wives, and our children, from the depredation of the midnight robber, the ſtab of the murderer, or the violence of the brutal raviſher." P. 11.

ART. 32. *The Deſtruction of the Combined Fleets of France and Spain. A Sermon, preached at Worſhip-ſtreet, on Thurſday, December* 5, 1805. *By John Evans, A. M. Publiſhed by Requeſt.* 2d edit. 8vo. 32 pp. 1s. 6d. Symonds, &c. 1805.

The preacher conſiders the words of the text, "and the third part of the ſhips were deſtroyed," not indeed as *prophetically* deſcriptive of the late victory, but as holding up to view *a mighty maritime deſtruction;* in which reſpect, he maintains that they are ſingularly applicable to the late dreadful conteſt on the ocean. The diſcourſe is concluded by ſome practical reflections, ſuggeſted by the late victory, and is creditable to the author's judgment, patriotiſm, and piety.

ART. 33. A *Sermon, preached at the Great Synagogue, Duke's Place, on the* 14*th Kiſlav (A. M.)* 5565, *anſwering to Thurſday,* 5*th December,* 1805, *being the Day appointed for a General Thankſgiving for the Succeſs of his Majeſty's Fleet under Lord Nelſon, off Trafalgar. By the Rev. Solomon Hirſchel, preſiding Rabbi (erroneouſly ſtyled the High Prieſt) of the German Jews in London. Arranged and rendered into Engliſh by a Friend.* 4to. 16 pp. 1s. 6d. Richardſon. 1805.

The preacher does not aſpire, as moſt preachers on this occaſion have done, to be an *orator,* but only to ſet before us pious and wholeſome inſtructions, in which deſign he has well ſucceeded, many very commendable ſentiments being preſented to us in this diſcourſe. One ſhort extract will gratify (we are aſſured) every *chriſtian* reader. "The deſtruction of our fellow-creatures ought not to be the final cauſe of war. According to the precepts of our rabbies, we are directed, in the ſiege or blockade of a town, always to leave a part open for the flight of any of the inhabitants who would ſave themſelves." P. 9.

MISCELLANIES.

ART. 34. *The Miſeries of Human Life; or the Groans of Timothy Teſty and Samuel Senſitive. - With a few ſupplementary Sighs from Mrs. Teſty. In twelve Dialogues.* 12mo. 361 pp. Miller. 1806.

Among the *minor* miſeries of human life, for ſuch only are the ſubject of this tragi-comic book, ſome are enumerated which have reference to reading and writing, as for inſtance;

"Reading over a paſſage in an author, for the hundredth time, without coming an inch nearer to the meaning of it at the laſt reading than at the firſt;—then paſſing over it in deſpair,—but without being able to enjoy the reſt of the book, from the painful conſciouſneſs of your own real or ſuppoſed ſtupidity." P. 182.

This can never happen to reviewers; who if they were once to ſuſpect themſelves of *ſtupidity*, muſt in conſcience throw up their employment. No; if we do not underſtand a paſſage at the firſt, or at moſt the ſecond reading, we, without heſitation, condemn the author as ſtupid, or puzzle-headed, or unable to expreſs himſelf clearly, or involving himſelf in affected obſcurity, or ſomething which totally removes the blame from us. This, therefore, is not one of our miſeries. Yet we have many. What, for inſtance, would Mr. Teſty or Mr. Senſitive think of being obliged to read the ſame bad arguments for the thouſandth time, haſhed up in a new form, and being expected to find new terms of refutation for what never deſerved any anſwer?—What of being obliged to read multitudes of books not at all worth reading?—What of being obliged to read one book juſt when curioſity and inclination are earneſt to read another?—What of receiving a book from an eſteemed friend, under ſtrong expectations of praiſe on his part, and finding on peruſal that you cannot with honeſty commend a ſingle paſſage in it?—What, of abuſing a bad book that is anonymous, and finding afterwards that it was written by a perſon you particularly reſpect? If it be natural in ſome ſituations to ſay "Oh that mine enemy would write a book," how much more urgent is it often upon a reviewer to cry, "Oh that my friend would not write a book!" Or what would theſe complainers think of ſending a book to the reviſion of a very ſkilful and able friend, in hopes of receiving a ſpeedy and excellent account of it,—and finding, after ſeveral months, that this friend has put it aſide for other occupations, or has been ill, or travelling, ſo that the buſineſs has not advanced a ſtep in all the interval. The author in the mean time clamourous for notice, or the public accuſing you of remiſſneſs, when you wiſhed to give it a particular gratification?

Many ſuch miſeries have we, not known to authors in general, yet we bear them with fortitude: and agree with the writer be-

fore us, that all ſuch evils are to be borne not only with patience, but with complacency; and complaints to be indulged, if at all, only under real misfortunes. This is the final and good moral of the preſent whimſical book, in which more petty diſaſters are enumerated, than could eaſily be imagined; yet with ſuch accuracy, that every reader will find many adventures of his own life repeated under every head.

ART. 35. *Commercial Phraſeology, in French and Engliſh; ſelected from "Le Negociant Univerſel." Deſigned not only to ſimplify, and render familiar the Technical Terms uſed in Commerce, but alſo to facilitate the Underſtanding that Work, ſo peculiarly calculated to enable the more advanced Students, intended for the Counting-houſe, Clerks, and private Learners, to write French Commercial Letters with Preciſion and Accuracy. By William Keegan, Author of "Le Negociant Univerſel," and Maſter of Manor-houſe, Kennington Lane.* 12mo. 216. pp. 3s. 6d. Vernor and Hood. 1805.

There can be no doubt of the utility of a work of this kind, but the queſtion is, How is it executed? The principal objection, and which muſt ſtrike every perſon who opens the book is, that that we have here ſome hundreds of examples of French phraſeology put together without order or connection, and without any index or table of reference, by which the phraſe in queſtion may be found. The ſcholar muſt read the whole, and have the whole by heart, in order to profit by the author's labours. But this is not all. It has been often ſaid, that he who would teach Engliſhmen to underſtand French, muſt himſelf underſtand Engliſh, but we have here ſuch Engliſh as is neither ſpoken nor written in any counting-houſe or other houſe in Great Britain. Ex. gr. "You have had the goodneſs to remit us an account *ſimulé* of the purchaſe of a lot of alum;" "Your commodities *equally* enjoy here a very advantageous ſale;" "A merchant who at all times ſeeks his own *utility*," in French "qui cherche toujour ſon utilité," but the meaning is, "who ſtudies his own intereſt." "We will defer replying to his anſwer, to an occaſion of ſome moment, to ſave him the ſuperfluous expences of poſtage." "When the damages *will* be aſcertained, we will balance the account, &c." "You will be pleaſed to remit us our account current, to balance it, when you will ſend us your laſt remittance, which, as we by no means doubt, will make us enjoy the greateſt advantage." "It is an increaſe of loſs, which I think you might have made me avoid." "Which makes a very conſiderable increaſe of expences, and which theſe gentlemen might have made you avoid." "He has only, perhaps, refuſed them, becauſe you *have* at firſt obliged him to pay their amount, before he examined their quality." "He has been introduced to me, as deſerving a diſcreet confidence, which it

would be in your power to verify, were he to aſk goods of me." "Beſides, the trifling advance that you required, was not calculated to excite, not only the leaſt ſuſpicion, but alſo leſs to injure a reputation eſtabliſhed by a long correſpondence." "Which complete the ſum, you have preſcribed in their favour; reſpecting the remainder, the holder having proteſted it, we replied that having honoured the other bill, we had *fulfilled you*; and conſequently *ſhould fall* on Mr. B." This is ſtrange nonſenſe, but the French is correct and intelligible; however, with all our reſpect for French phraſeology, we cannot ſuffer good Engliſh to be mangled in this barbarous manner.

ART. 36. *A World without Souls.* 12mo. 135 pp. 2s. 6d. Hatchard. 1805.

Though the intention of this little book is apparently good, which, we hope, is always a primary title to our commendation, yet we cannot approve either the ſtyle of it, or, in all reſpects, the tendency.

The ſtyle is what we cannot term otherwiſe than *ambitious*. An affectation of the epigrammatic ſtyle of Voltaire or Sterne; with a perpetual recurrence to one or two ideas, meant at each repetition to have the effect of an epigram. We do not think the writer generally ſucceſsful in theſe attempts, and the praiſe of originality in them will hardly be thought valid; though in the laſt chapter he wiſhes to convince the reader, that he is "not winged with plumes from any vulgar flock," p. 132:—*winged flocks* are indeed not quite creditable for a writer to belong to: they may ſupply him with pens, but ought not to lend him wings.

But the tendency is, in ſome points, more faulty than the ſtyle. Inſtead of a *world* without ſouls, it is, in fact, a *city*; and that city, which is called O, evidently means London. Now in this city the author does not allow any perſons to have a due ſenſe of religion, but thoſe who are regarded as enthuſiaſts or madmen. To a congregation of thoſe enthuſiaſts he introduces his hero, and puts an admirable diſcourſe into the mouth of their preacher: ſuch a one as he muſt well know is ſeldom or never heard in ſuch a congregation. Among other ſentiments this preacher ſays, "We ſpeak not to cheriſh the fancies of the enthuſiaſt, who talks of immediate communion, or direct revelation from God. Of ſuch intercourſe our religion dreams not," p. 48. Very true; but do not thoſe ſo dream, who in his city of O are accounted enthuſiaſts? do not they rant, nay even write about their *experiences*, by which they mean actual, inward revelations? This then is not fair dealing. Nor is the contraſted repreſentation of a faſhionable preacher in chapter 3. True it is, that too many ſuch there are; and that they are perfectly fit objects of ſatire. But the idea conveyed in this paſſage and the other, is, that

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all who are *not* conſidered as enthuſiaſts in the city of O, are like this wretched animal; and that they who *are* ſo termed, are the only teachers worthy of attention. This notion is perhaps more than the author meant to convey, but it is conveyed by many other parts of the book; and is, in our opinion, extremely pernicious. Let thoſe be ſatirized who live as if they had no ſouls, as ſeverely as you pleaſe,—the caſe requires it. But do not give to a claſs of men who have zeal without knowledge, and are thereby doing no leſs miſchief, colours which belong not to them, and credit which they have never yet been found to juſtify.

We really took up this book with a wiſh to praiſe it, thinking the leading ideas of the ſatire a good one. Praiſe indeed in ſeveral parts it deſerves, but we cannot on the whole recommend it.

ART. 37. *Eſſays on various Subjects. By J. Bigland.* 2 Vols. 8vo. 257 and 259 pp. 12s. Longman. 1805.

To the merit of Mr. Bigland, as a writer on more than one ſubject, we have borne teſtimony on * former occaſions: nor will theſe miſcellaneous Eſſays detract from his well-earned reputation; ſince they contain much good ſenſe, expreſſed (generally ſpeaking) in neat and perſpicuous language.

On ſuch a variety of topics as this book contains, it cannot be expected that we ſhould examine every ſentiment which the author has thrown out. His reflections, in general, appear to be the reſult of juſt obſervation; though, relating to ſubjects which have exerciſed the ingenuity of many other writers, they have not always the grace and attraction of novelty.

In the firſt Eſſay (which is "On the Univerſal Purſuit of Happineſs") are many juſt remarks on the inſufficiency of greatneſs or of wealth to ſecure happineſs, although the latter undoubtedly affords the means of procuring many real advantages and comforts; and it is alſo truly obſerved, that "the man who is fully ſatisfied with his homely cottage, his mean furniture, and his ſcanty table, decorated with fewer diſhes than that of his opulent neighbour, is richer than he, who, poſſeſſing a magnificent palace, a ſplendid equipage, and a richly garniſhed table, yet has the mortification of ſeeing himſelf ſurpaſſed in all theſe particulars."

The chief object of the ſecond Eſſay is, to correct the ſuppoſed fallacious repreſentations of poets, and even philoſophers; who write (the author aſſerts) "panegyrics on the happineſs of poverty." This, he thinks, tends to extinguiſh benevolence in

* See Vol. XXII. p. 324. Vol. XXIV. p. 95. and Vol. XXV. p. 572.

the minds of thoſe who have it in their power to alleviate miſery, and reward merit.—But ſurely theſe remarks ariſe from a miſconception of the writers alluded to. No author of eminence with whom we are acquainted, is ſo abſurd as to ſuppoſe that happineſs reſides where the neceſſaries of life are wanting. When they ſpeak of poverty in favourable terms, it is in a comparative ſenſe, as contradiſtinguiſhed from inordinate wealth and great ſplendour; and they mean only that men in an humble ſtation may be happier, *ſua ſi bona nôrint*, than the more affluent, whoſe imaginary wants are as tormenting as real ones. On the other hand the pictures which many writers have drawn of the miſeries of the poor and the ſufferings of the oppreſſed, though ſometimes neceſſary, and often well intended, too frequently (in our days) ariſe from a malignant deſire of exciting diſcontent, and diſturbing the peace of ſociety. We are, however, far from imputing ſuch a deſign to the reſpectable author before us; whoſe writings have ever the beſt objects in view.

The Conſolations of Religion in temporal Difficulties form the ſubject of the third Eſſay, in which we meet with many valuable ſentiments, as well as in the fourth, which regards national eſtabliſhments in religion. In the fifth and ſeventh Eſſays, the ſubject of which is Liberty of Conſcience, we have many juſt, though trite, arguments againſt intolerance and perſecution: but ſurely intolerance and perſecution are not the faults of the preſent age. The author, who appears to be a pious man, is, no doubt, ſincere in his zeal for univerſal toleration; but we ſhould be cautious in the uſe of thoſe weapons, which have now nearly loſt their original object, and have lately been employed with too much ſucceſs againſt religion itſelf. Mr. B. however does ample juſtice to the mild and tolerating ſpirit of the Church of England, and (in the ſixth Eſſay) defends the rights of the Clergy, by arguments which their adverſaries would in vain attempt to refute.

In combating ſuperſtitious prejudices, long ſince exploded by all well informed men, he is too diffuſe, and uſes ſome arguments which we cannot approve.

With the author's ſentiments on Education (particularly in his compariſon between public and private tuition in Eſſay V.) we do not in general coincide. He ſeems to miſapprehend the mode of teaching in public ſchools, when he talks of a maſter being able to beſtow only a few minutes in the day upon each ſcholar. He concludes with recommending, what is now very frequently practiſed, namely, private tuition at firſt, and a public ſchool for finiſhing the ſtudies of youth.

We have, however, upon the whole, received much pleaſure from the peruſal of theſe Eſſays. They are thirty-four in number; in which, though there are ſome opinions not ſo well conſidered or ſo accurately expreſſed as we could wiſh, much valuable

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and ſome entertaining matter will be found, and an additional evidence is given of thoſe talents which we have already praiſed, and which (as a reſpectable liſt of ſubſcribers evinces) have now obtained a liberal patronage.

ART. 38. *Excurſions in North America, deſcribed in Letters from a Gentleman and his young Companion, to their Friends in England. By Priſcilla Wakefield, Author of Juvenile Travellers, &c.* 8vo. 5s. Darton and Harvey. 1806.

The publications of this accompliſhed female, would of themſelves form a reſpectable juvenile library. They all bear evident marks of great judgment, extenſive reading, and the pureſt ſentiments of morality. The preſent is an elegant and intereſting compilation from the works of Jefferſon, Weld, Rochefoucault, Michaux, Bartram, Carver, Mackenzie, and Hearn. The chapter, or rather letter, which gives the narrative of an Indian chief, concerning the war between the Americans and ſome of the Indian tribes, is original, and exceedingly curious.

A neatly executed map is prefixed, and we have no ſcruple in recommending the publication altogether, as very proper, not only for young perſons, but for all who wiſh to ſee the beſt parts of the moſt popular writers on the ſubject of North America, judiciouſly extracted and neatly put together.

ART. 39. *Accounts of two Attempts towards the Civilization of ſome Native Indians.* 8vo. 3s. Phillips and Farden. 1806.

This pamphlet records a fact moſt highly honourable to the benevolence of the ſociety of friends, commonly called Quakers.

The Indians, whom they ſelected as the objects of the charity, were the Oneidas and the Senecas, part of an ancient body uſually deſignated by the name of the Five Nations, in the vicinity of Canada. It is truly obſerved by them, that the records of mankind afford but few accounts of travels, of which benevolence was the ſole object. This attempt to civilize the Indians is entirely of this deſcription. Theſe friends have laid the foundation among them, for the reception of chriſtianity, preaching religion by example. It is heartily to be hoped, that theſe laudable and charitable exertions may be crowned with ſucceſs. If the Indians, as their civilization becomes progreſſive, do not loſe their ſimplicity, if they can be prevailed upon to overcome their paſſion for war, and, above all, if they reſtrain their inordinate paſſion for ſpirituous liquors, they will exhibit, at no diſtant period, a picture of as perfect happineſs as humanity is capable of enjoying.

ART.

ART. 40. *The Rights of Infants: or, A Letter from a Mother to a Daughter, relative to the Nurſing of Infants. By Mrs. Dawbarn.* 8vo. 28 pp. 1s. White, Wiſbech. 1805.

We have noticed, in our preſent number, a tract by this author, under the head of *Divinity*. The preſent article is more within the *province* of Mrs. D; who has "ſtudied *nurſing* as a *ſcience*, and had extenſive *practice* in it." The topics, here diſcuſſed, are "*Waſhing*, *Dreſſing*, *Feeding*, *Exerciſe*, *Air*, *Sleeping*, and the adminiſtration of *Medicine*." Many uſeful leſſons are delivered on theſe ſubjects; and *mothers* may well expend a ſhilling in the purchaſe of Mrs. D.'s inſtructions. "Notwithſtanding (ſhe ſays) the age teems with *improvements*; infants come in but for a very ſmall ſhare of thoſe improvements. I cannot but aſk, in an enlightened age like this, how is it that ſo *very few* appear to be deeply intereſted in the nurſing of children? It is ſaid, amongſt the *higher* claſſes of ſociety, great reformation has been made theſe laſt thirty or forty years, in the nurſing of infants. If ſo, this reformation has not been very progreſſive; it has ſcarcely reached the *middle* claſſes; and amongſt the *poorer* ſort of people, the generality of children are nurſed as improperly as ever they were."—We apprehend, and perhaps ſhall prove, that this remonſtrance is well founded. The Regiſters (kept with ſingular attention) of a pariſh containing about *ſix thouſand* perſons, are open before the writer of this article; from which it appears, that of *all the perſons* buried within five years, ending Dec. 31ſt 1804, *nearly half were infants under three years of age:* and that of *all the infants baptized, nearly one fourth were buried.* The *Small-pox* had very little ſhare in the mortality here ſtated.—Is not this a *fact* worthy of ſerious conſideration?

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Vindication of certain Paſſages in the Common Engliſh Verſion of the New Teſtament, addreſſed to Granville Sharp, Eſq. By the Rev. Calvin Winſtanley, A. M. 3s.

Thornton Abbey: a Series of Letters on Religious Subjects. With a Recommendatory Preface. By Andrew Fuller. 3 Vols. 12mo. 12s.

A Courſe of Theological Lectures on the peculiar Doctrines of Chriſtianity. By the Rev. Joſeph Robertſon. 8s.

A Supplement to the Diſſertation on the 1260 Years: containing a full Reply to the Objections and Miſrepreſentations of the

the Rev. E. W. Whitaker; ſome Remarks in certain Parts of the Author's own Diſſertation; and a View of the preſent Poſture of Affairs as connected with Prophecy. By the Rev. George Stanley Faber, B. D. Vicar of Stockton-upon-Tees. 4s.

Select Paſſages of the Writings of St. Chryſoſtom, St. Gregory Nazianzen, and St. Baſil. Tranſlated from the Greek. By Hugh Stuart Boyd. 2s. 6d.

A Demonſtration of the Exiſtence of God, deduced from the wonderful Works of Nature. Tranſlated from the French of Chateaubriand. By Frederick Shoberl. 5s.

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For ever ſunk too low, or borne too high.

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